

FOUNDATION · RITES

WITH SOME
KINDRED CEREMONIES
A CONTRIBUTION TO THE STUDY OF
BELIEFS·CUSTOMS AND LEGENDS CONNECTED
WITH·BUILDINGS·LOCATIONS·LANDMARKS
ETC. ETC.

LEWIS DAYTON BURDICK







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BY

LEWIS DAYTON BURDICK

" These old credulities, to nature dear,
Shall they no longer bloom upon the stock
Of History, stript naked as a rock
' Mid a dry desert? "

Wordsworth's Memorials of a Tour in
Italy, &c.

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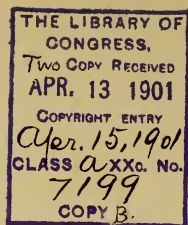
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"The path of *Rita* is sometimes spoken of as the path which King Varuna, one of the oldest Vedic gods, made for the sun to follow. . . .

Later on, *Rita*, the true, is conceived as the eternal foundation of all that exists."—Buddhist Praying-Wheel, p. 91, from Max Müller's Hibbert Lectures.

"Thy beams encompass all lands which thou has made—

.

All eyes see thee . . .

The land is in thy hand . . .

. . . by thee the people live . . .

Since the day that thou laidest the foundations of the earth,
Thou raisest them up for thy son who came forth from thy
substance,

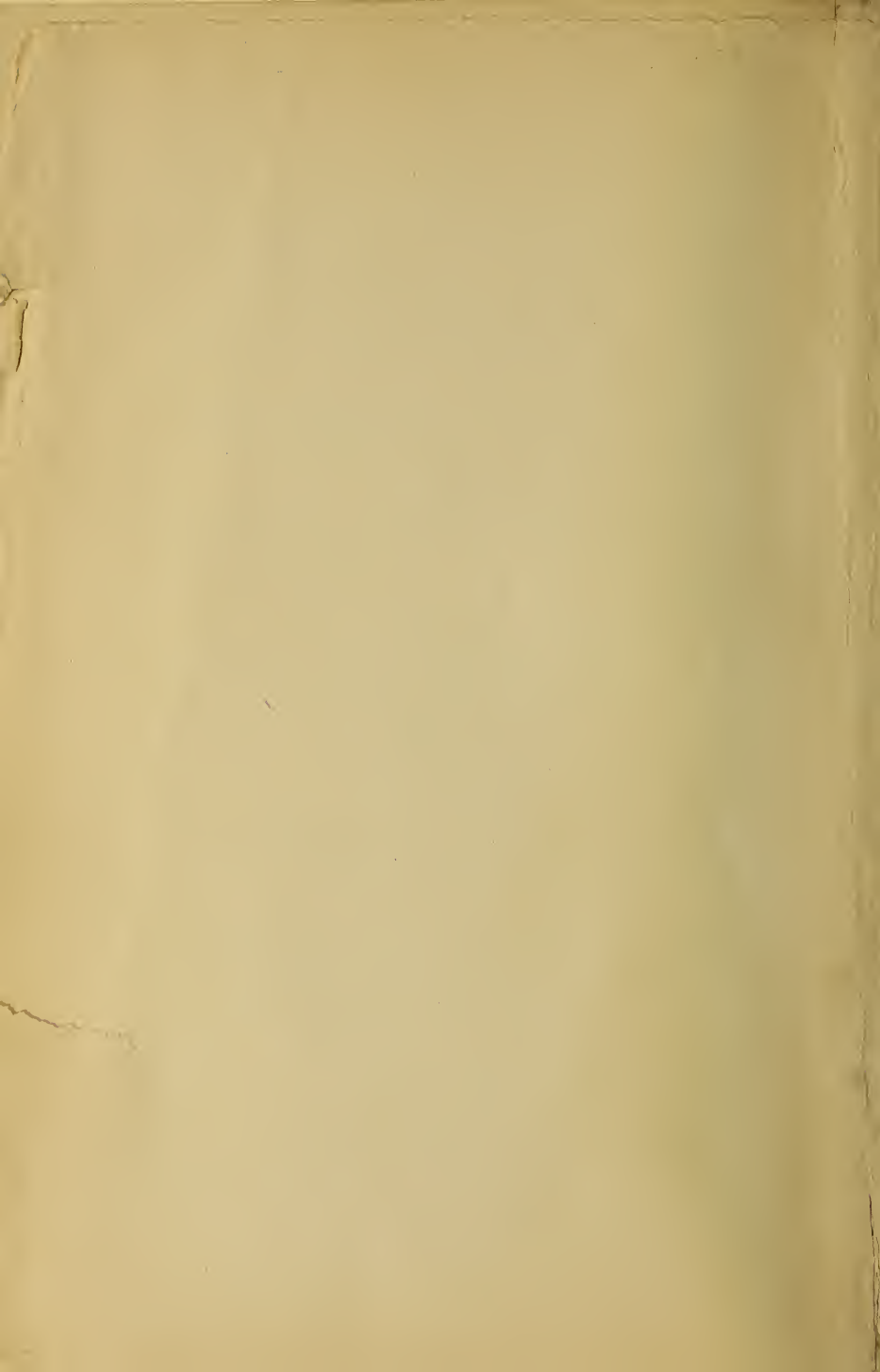
The King of Egypt, . . .

Son of the sun, living in truth, Akenaten, . . ."

Hymn to the Aten, edited by Prof. Breasted, translated
by Mr. Griffith, History of Egypt, W. M. Flinders
Petrie, Vol. ii. pp. 215-218.

"In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, . . ."—I. Kings, xvi. 34.

"I will not ruin my father's house,
Who gave his blood to lime the stones together,
And set up Lancaster."—Henry VI. part iii. v. i.



PREFACE.

THE primitive significance of many ceremonial institutions can only be understood by careful investigation of accepted beliefs of the period in which they originated. Rites survive long after the decay of specific beliefs out of which they grew. New meanings are assigned to them. Ceremonies and customs are modified so as to be adapted to changed conditions. Sometimes these transformations but indicate the march of conquest. In the main, however, they are the outcome of environment, the inspiration of freer thought, a wider diffusion of knowledge, greater scientific attainments, and broader culture. They signify increased intellectual activity, and measure the growth and progress of a people ; they mark the battle-fields in the struggle towards a higher civilization.

There is no pretense that the subject of foundation rites is exhaustively treated in the following pages. They only purport to contain a collection of such material pertaining to these and kindred ceremonies as the writer has found in his somewhat desultory reading of interest and importance, or which has seemed to throw light on the relationship between primitive customs of more barbarous people, and such adaptations and modifications of them as survive in later and higher civilizations.



Credit to the proper authorities has been given, as far as possible, in all cases. To the works of Baring-Gould, G. W. Speth, E. B. Tylor and Grant Allen, the writer acknowledges his great indebtedness. While he has not always accepted the interpretations of authors quoted or referred to, he makes no claim to infallibility of judgment, and only hopes that his humble contribution to the literature of the subject may be of some help to others interested in this department of archeological investigation.

FOUNDATION RITES.

CHAPTER I.

INTRODUCTORY.

THE security of the foundation is the first consideration to the wise and conscientious builder in modern times. It is not only regarded as a matter of judicious economy, in the long run, that it should be so, but the builder is likewise held to be morally obligated to make reasonable provisions for the safety and security of the structure which he erects. This is one of the recognized ethical laws of civilized nations. All well governed municipalities make it a penal offense to disregard it. The builder is expected to possess a practical knowledge of the elementary principles of scientific construction, and to be guided thereby. No details must be overlooked that are essential to this purpose. In the belief in his fidelity and trustworthiness rests our confidence in his work and in the safety of his structure ; and the measure of this confidence, to a large extent, gauges the commercial value of his services.

If the building is of a public nature, or of considerable importance, it is customary to have the foundation stone laid with some public ceremony, and in it, or under

it, deposits are made of public records, newspapers, lists of contributors or stockholders, coins, pictures, etc. The ceremony is not always of a strictly religious character, yet religious services almost invariably constitute some part of it. Historical papers are read, addresses are made in behalf of the enterprise for which the structure is erected, and God's blessing invoked upon it. It is entirely possible that many who witness these ceremonies are inspired with greater confidence in the future of the enterprise by the nature of these rites. However, it is probable that, in present times, the ceremony is regarded largely as a pleasant formality, and one for which few could give any special reasons, and one which would have nothing to do with the safety of the structure. It was not so in the primitive ceremonies of which all these later rites are but survivals. It was an almost universal custom among primitive people to make human sacrifices on such occasions. The foundations must be laid in blood.

To those who have not given special attention to the subject, the extent and diffusion of similar beliefs and customs, among nations in earlier stages of civilization, is a matter of great surprise. It is sometimes supposed that these kindred rites and beliefs have migrated from some common original source; again, it is held, that they testify to the parallel development of the human intellect in like levels of culture. "How were similar conceptions of gods, rites, symbols, customs, and tales spread over the ancient world? Was it by independent origin? Man and nature being more or less alike everywhere, the thinking and evolution might also be alike. That is one theory.

Another is that the migration of races in early times might have carried all these conceptions from one region to another."¹ No one theory is satisfactory to all students of comparative Mythology, but the fact is everywhere apparent that this similarity exists. Among these common beliefs was that of the Earth-Spirit, Earth-Goddess, or Mother-Earth. Certain functions were ascribed to her and by special rites she must be propitiated. Among the Khonds drops of her blood made the soft muddy ground harden into firm earth.² She took a high rank in the pantheon of the Incas, though subordinate to the Sun and the Moon, and offerings and libations to her made hopeful the harvest.³ "O Spirit of Earth, remember," she was invoked, in old Accadian tablets for healing the sick.⁴

To properly propitiate the Earth-Spirit was of the utmost importance in beginning a new building, in the early stages of civilization. She must be reconciled to bearing the new load with which she was to be burdened.⁵ "Partly with the notion of offering a propitiatory sacrifice to the Earth, and partly also with the idea of securing to himself forever a portion of soil by some sacramental act, the old pagan laid the foundation of his house in blood."⁶ Careful consideration must be given to the selection of the site so that it

¹ *The Buddhist Praying-Wheel*, William Simpson, 263.

² *Primitive Culture*, E. B. Tylor, vol. ii., p. 271.

³ *Ibid.*, p. 270.

⁴ *Records of the Past*, vol. i., p. 135.

⁵ *Builders' Rites and Ceremonies*, G. W. Speth, p. 3.

⁶ *Foundations*, S. Baring-Gould, *Murray's Mag.*, Mar., 1887.

will not be unnecessarily offensive, and in the first act of breaking the soil, or taking formal possession of it, whatever was deemed most acceptable in return, must be offered with fitting ceremonies. These rites were strictly of a religious character, as they understood it. To secure the assent and favor of the supernatural beings around them, without which there would be no safety for their structure, was the primary consideration. They knew little of mechanical laws, and had no conception of scientific construction as now understood. Not only Mother Earth must be reckoned with, but the "hurtful demons" of the locality must be favorably approached.¹ There were hostile spirits in the air and in the heavens, and without they were appeased the stability of their structure could not be depended upon.

There has been much discussion among anthropologists in relation to the earliest religious beliefs of savages. The word Animism has been accepted quite commonly as most fittingly expressive of the lowest religious conceptions of primitive man. It is described as "a conviction that every thing, stick, stock or stone, tree, river, cloud, mountain, is as truly alive as man himself, or the beasts which surround him; and that all, without exception, are as really possessed of a soul or spirit, as he is himself."² In speaking of the term as applicable to the religious ideas of the lowest order in the valley of the Ganges, Professor Rhys Davids says it includes "all the conceptions preserved in the books of astrology, magic,

¹ *Builders' Rites and Ceremonies*, G. W. Speth, p. 3.

² *Ibid.*, p. 2.

and folk-lore, the ideas of a future life and of the transmigration of souls, the beliefs as to all sorts of minor demons, and fairies, and spirits, and ghosts, and gods.”¹ All things were believed to be animated, and conceived of as having personality. “Rivers run, winds blow, fire burns, trees wave, as a result of their own will.”² “All nature is possessed, pervaded, crowded, with spiritual beings.”³ This belief has extended to modern times, and rude races are yet found with this philosophy; and even where it has long since given way to higher conceptions, enlightened people “still talk,” as Tylor says, “of being in ‘good and bad spirits,’ only recalling with an effort the long past metaphysics which such words once expressed.”⁴

So far as the present consideration of the subject is concerned, it matters not whether this animistic belief, that all inanimate things are possessed with life or spirit, is really the earliest, among tribes lowest in the scale of humanity, and “the ground-work of the Philosophy of Religion,”⁵ or whether, preliminary to this, out of which it has grown, was the belief in ancestral ghosts.⁶

More directly bearing upon their relation to the ceremonies and sacrifices connected with foundations, were the habit and power of migration attributed to these indwelling spirits. They sometimes became separated from the animate and inanimate objects in

¹ *Buddhism*, Rhys Davids, p. 36.

² *Modern Mythology*, Andrew Lang, Introduction, xi.

³ *Primitive Culture*, E. B. Tylor, vol. ii., p. 185.

⁴ *Ibid.*, vol. ii., p. 182.

⁵ *Ibid.*, vol. i., p. 426.

⁶ *Evolution of the Idea of God*, Grant Allen, p. 437.

which was their proper home, and of which they were virtually the life. Sometimes they found their way safely back to their rightful habitations. Again they were estranged henceforth and became wandering spirits, or found a new abiding place. Their deserted tenements became the prey of evil powers. Destruction and decay awaited them, or at least threatened them. Without the indwelling spirit was provided for it, it was presumptuous to build a temple or lay the foundations of a new city. As in making atonement for trespassing on the domain of the Earth-Spirit, so in appropriating a life for the new structure, security was the primary thought. If, in the act of placing the foundation, a life is made homeless by the destruction of its corporeal tenement or making it a part of the substance of the foundation itself, what more natural conclusion than that the homeless spirit should take refuge, at once, in the tenantless structure which has come into existence at the opportune moment?

If we accept Tylor's definition of religion in its lowest form, as "belief in spiritual beings,"¹ it is undoubtedly true that none of the lowest tribes of which we have any knowledge, has been found without some religious belief. To some of these peculiar ideas of spiritual beings among primitive people, as we have attempted to show, is traced the origin of human sacrifice as a foundation rite. A large amount of evidence goes to show that this custom, at certain stages of civilization, has been almost universal in the world's history. Although its barbarous features have gradually faded away with the enlightenment of the people,

¹ *Primitive Culture*, vol. i., p. 424.

traces of it are yet found among savage races, and survivals of it are conspicuous in the popular ceremonies of the most highly cultured nations. The distinct purpose of the primitive rite, as we have stated, was to secure the safety of the edifice, and this was equally true whether the sacrifice was to provide a new life or to propitiate the neighboring spiritual beings with which the soul of the new building must continually come in contact. Of this specific motive always associated with the earlier ceremonies there is but little trace in the formalities of similar occasions in modern times. Wherever and whenever advancing knowledge has made untenable beliefs that inspired them, the bloody scenes have been eliminated, for the motives on account of which they were instituted no longer had vital force. Yet we shall be able to show by historic and legendary citations, not only the great extent of these sacrifices in ancient times, but that they have come down even to the present century.

CHAPTER II.

TRACES OF HUMAN SACRIFICE AT FOUNDATIONS IN
ANCIENT TIMES.

THE myths of a people contain its earliest history. Out of them must be gathered our knowledge of its primitive characteristics. Long after they have ceased to have any hold upon the populace its rudimentary beliefs are preserved in its mythology. A late writer on Norse Mythology says: "Its deities never existed actually. It is fictitious in form and letter, but true in substance and spirit. Truth is eternal and universal. It is the common treasure of all mankind. But it lies hidden away in material and ritual images, like gold in quartz, and cannot become the current gold of Thought until it is liberated from its temporal and local incrustations."¹ Plutarch says, "We must make use of myths, not entirely as (real) histories, but by taking out of them that which is to the purpose, as in the form of a similitude."² It is among the myths and legends of nations that we are to look for traces of customs which were largely outgrown when their more authenticated histories began. Their chronicles tell the story of them and new motives are discovered for them which are more acceptable. By additions

¹ *Gods of our Fathers*, H. I. Stern, xv.

² Plutarch's *Isis and Osiris*, Bohn, lviii.

and interpolations the legendary records are reconstructed in conformity to the later thought. Out of these confused aggregations of the impossible and the real the patient antiquarian student gathers rich treasures of historic value.

The Forum in ancient Rome was the market-place, an open space of ground in which the people met for the transaction of public business. The number of fora increased with the growth of the city. They were surrounded by buildings, public and private. The word originally means the empty space left before a tomb. For this reason it has been suggested that the Latin fora were really tomb-enclosures of the original foundation victims.¹ The origin of the great Forum is ascribed to Romulus and Tatius,² who are said to have filled up the swamp or marsh which occupied its site, and set it apart for a place of justice, and for assemblies of the people. The story of the Forum as given by Plutarch is that the river had overflowed its banks in a recent freshet, leaving a deep mud on the plain where the Forum stood, and that it was soft and impassable yet covered with a crust. Curtius mounted on a spirited horse, in advance of the Sabines, plunged into the mire, from which he was unable to disengage his horse although he succeeded in escaping himself.³ It is told differently by other historians. According to Livy, Curtius at first repulsed Romulus but was afterwards overpowered by him, and, in endeavoring to make his escape, fell into the lake, which was ever

¹ *Evolution of the Idea of God*, Grant Allen, p. 257.

² Smith's *Classical Dictionary*, article Forum.

³ Langhorne's translation of Plutarch's *Romulus*, p. 17.

after called by his name, even when dried up, and the center of the Forum.¹ The story of Proculus is that the earth opened, and the Aruspices declared it was necessary for the safety of the city, that the bravest man in it should throw himself into the gulf, whereupon Curtius, mounted and armed, leaped into the abyss which immediately closed.² These legendary stories certainly have the appearance of being later interpretations of what was originally a human sacrifice.

Of a similar character is the tradition that Romulus and Remus quarreled over the location of the Imperial city, with the result that Remus lost his life, and likewise Faustulus and Plistinus, brothers and foster parents of the twin children. As it is told by Plutarch,³ when they could not agree upon the site for the city, their dispute was referred to the decision of augury, and was decided in favor of Romulus, who was proceeding to open a ditch where the walls were to be built, when his brother, angered by the adverse decision of the augury, obstructed the work and made sport of it. He finally attempted to leap over the ditch to show his contempt for it, and fell in, or as "some say, he fell by the hands of Romulus." In the struggle which ensued the foster fathers also lost their lives, and all were buried by Romulus, in Remonia, which was the location on Mount Aventine chosen by Remus for the city. In later periods in which we have more definite facts, foundation victims were often nearest relatives, or those most closely associated with the building. There is reason to believe such sacrifices

¹ Plutarch's *Romulus*, p. 17, note.

² *Ibid.*, p. 17, note.

³ *Ibid.*, p. 13.

were often voluntary, and looked upon as the highest honor. The disagreement over the site and the dissatisfaction with the auguries would be reasons assigned for the slaying of the victims long afterwards, when they were no longer influenced by the feelings which prompted them.

It is said that the Aventine hill received its name from a king of Alba, Aventinus, who was reputed to have been killed by lightning and there buried. It was adorned with numerous temples in the early ages of the city, some of which were preserved as Christian churches after Christianity became the religion of the Empire. The church of St. Sabina dates from the days of Theodosius and is supposed by some historians to have been the celebrated temple of Diana, or at least, built on the site of that temple, or from its ruins.¹ Later on we shall again refer to the relics beneath the high altar of St. Sabina, and the miraculous stone driven through its pavement, and only suggest in passing that it is not impossible but that the Aventine hill bore the name of the victim in the foundation rites of its great pagan temple.

During the wars of the Lacedæmonians and the Messenians when continued reverses and expenditures had brought the affairs of the latter into a deplorable condition, with the desertion of their slaves and a pestilence upon them, they resolved to abandon their towns in the interior and move to the mountains. They selected for their future home the small town which Homer had characterized as "rocky Ithome."

¹ *History of All Religious Denominations*, Thomas Williams, Hartford, 1823, p. 25.

They sent an envoy to Delphi in order to learn the will of the gods, and were commanded by the oracle to sacrifice a pure virgin (selected by lot out of the family of the *Æpytidæ*) at night to the gods below.¹ Forthwith the maidens of the designated family drew lots and the daughter of Lyciscus was selected for sacrifice. Epebolus, the seer, advised that she was not acceptable to the gods as she was not the daughter of her reputed father, but only an adopted child. Aristodemus, an illustrious man of the same family, then voluntarily offered his daughter as a sacrifice in the place of the daughter of Lyciscus, who had fled meanwhile with her father to Sparta. The authority of the father was questioned by a Messenian lover of his daughter, who claimed she was betrothed to him, and finally as a last resort, in order to save her life, declared she was pregnant, which so enraged Aristodemus that he forthwith slew his daughter. The assertion of her lover being found untrue, it was finally decided that she was an acceptable sacrifice. Now it is expressly declared by Pausanias² that the pestilence did not extend to all parts of the country of the Messenians. To escape from it was their purpose in abandoning the interior and taking up their abode in Ithome. There the plague had no foothold. Not to drive it away, therefore, was the sacrifice of the maiden of the *Æpytidæ*, but rather in order to gain the favor and protection of the gods in founding their new homes.

Mommsen finds but slight trace of human sacrifice among the ancient Romans except of those who were

¹ Pausanias' *Description of Greece*, Bohn, vol. i., p. 245.

² Pausanias, vol. i., p. 245.

convicted criminals, or those who voluntarily gave themselves for that purpose. He says, however, that, "the execution of the criminal condemned to death was as much an expiatory sacrifice offered to the divinity as was the killing of an enemy in just war," and, "when the gods of the community were angry and nobody could be laid hold of as definitely guilty, they might be appeased by one who voluntarily gave himself up."¹ There were in later times, among the Indo-Germanic stock, according to the same author, human sacrifices, but by those who were the offspring of degeneracy and barbarism.² Still there is good reason for believing that in the still earlier period before Roman culture had even reached the condition of the time of which Mommsen writes, such rites prevailed to the same extent as among other early races.

Mr. G.W. Speth is authority for the statement that two Greeks and two Galatians were buried alive in the beast market at Rome.³

Professor Mahaffy says great Hellenistic cities, as, for instance, Antioch, had a girl sacrificed at their foundation.⁴ The 22d of May was set apart as the anniversary of this sacrifice.⁵ This virgin sacrificed at the foundation was afterwards worshiped as the fortune of the town.⁶

¹ *History of Rome*, Theodor Mommsen. W. P. Dickson's translation, vol. i., p. 232.

² *Ibid.*, vol. i., p. 233.

³ *Builders' Rites and Ceremonies*, G. W. Speth, p. 5.

⁴ *The Threshold Covenant*, H. C. Trumbull, p. 325, quotes from personal letter.

⁵ *Religion of the Semites*, W. Robertson Smith, p. 356.

⁶ *Ibid.*, p. 356.

“ At Laodicea the annual sacrifice of a stag that stood for a maiden, and was offered to the goddess of the city, stands side by side with the legend that the goddess was a maiden, who had been sacrificed to consecrate the foundation of the town, and was thenceforth worshiped as its fortune.”¹ The annual mourning on the mountains of Mizpeh, in Gilead, was thought to represent an ancient human sacrifice, like that of Laodicea.²

In Babylonian literature or art there have not yet been found any certain traces of human sacrifices,³ yet it must be remembered that as far back as our earliest knowledge extends there was a high degree of civilization among the Babylonians and Assyrians. Says Professor Jastrow: “ When the foundations were to be laid for a temple or a palace, it was especially important to secure the favor of the gods by suitable offerings.”⁴ If the recent excavations and discoveries have not revealed any positive evidences of human sacrifices at foundations they have brought to light a wealth of material which will be discussed in future chapters treating of substitutions and survivals characteristic of the advanced culture of the period at which our present knowledge begins.

Some points in the legends of the death of Osiris have curious interest in connection with the study of this subject. During the reign of Osiris as King of Egypt his evil-minded brother Typhon, in league with the Ethio-

¹ *Religion of the Semites*, p. 391.

² *Ibid.*, p. 471.

³ *Religion of Babylonia and Assyria*, Morris Jastrow, Jr., p. 662.

⁴ *Ibid.*, p. 663.

pian Queen Asò, conspired to destroy him.¹ The secret measurement of Osiris was taken by the profligate Queen and a coffin of great elegance made to exactly fit his body. This having been taken into the banqueting room, it was admired by all, and promised by Typhon to whomsoever it should exactly fit. When Osiris laid himself down in it the conspirators hastily closed the lid, sealed it up, and threw it in the river whence it drifted to the sea and was washed ashore at Byblus where it was "enfolded, embraced, and concealed"² by a beautiful *Erica* plant which quickly grew up into a large tree, attracting the attention of the King, who caused it to be cut and made the foundation pillar of his home. Isis, in pursuit of her lost brother, gained entrance to the home of King Malacander, and finally obtained possession of the pillar in which the coffin was concealed. "As soon as ever she obtained privacy, and was left by herself, having opened the coffer and laid her face upon the face of the corpse,"³ finding herself spied upon by a little boy, she turned upon him with such a "dreadful look in her rage," that he died of fright. "Others say that the boy is called Palæstinos, or Pelusios, and that the city was named after him, having been founded by the goddess."⁴ The legend goes on to state that Typhon again gained possession of the coffin, recognized the body, tore it into fourteen pieces and scattered them abroad throughout Egypt. Isis persistently

¹ Plutarch, *Isis and Osiris*, Bohn, xiii. et seq. ; *Religion of the Ancient Egyptians*, A. Wiedemann, p. 209 et seq.

² Plutarch's *Isis and Osiris*, Bohn, xv.

³ *Ibid.*, xvii.

⁴ *Ibid.*, xvii.

traced out the fragments, and wherever she found one made it the foundation of a temple of Osiris.¹ In reference to this story Plutarch says: "Are not these things exactly like the fine-spun fables and empty tales that poets and story-tellers, like spiders, breed out of themselves, without foundation from first to last, and weave and spread them out? Nevertheless, this history contains certain questions, and descriptions of real events; and in the same way as mathematicians say that the rainbow is the image of the sun, variously colored through the reflection of the image upon the cloud, so the legend before us is a kind of reflection of a history reflecting the true meaning upon other things."²

According to the fragments of Chaldean cosmogony preserved by Alexander Polyhistor from the writings of Berossus, a priest of Bel, at Babylon, about the time of Alexander the Great, before the heavens and the earth were formed, the universe was peopled with monsters of which a female called Omorca was mistress, whom Bel overcome and put to death, making of one half of her body the earth, and of the other half the heavens.³ "This account of Berossus is now confirmed by the cuneiform records," says Professor Jastrow.⁴ The Tiâmat of the creation epic is the Omorca of Bero-

¹ *The Mummy*, E. A. Wallis Budge, p. 278.

² *Isis and Osiris*, xx.

³ Mallet's *Northern Antiquities*, p. 509; Cory's *Ancient Fragments*, p. 59; *Demonology and Devil Lore*, M. D. Conway, vol. ii., p. 112, note.

⁴ *Religion of Babylonia and Assyria*, Morris Jastrow, Jr., p. 419.

sus, and when she is overcome by Marduk "he cuts her like one does a flattened fish into two halves." He splits her lengthwise.

"The one half he fashioned as a covering for the heavens."¹ Out of this part of the body was built the firmament "in the midst of the waters" which divided "the waters from the waters."² To it Bel attached a bolt and placed a guardian over it with orders "not to permit the waters to come out."³ One tradition is that out of the head of Omorca men were formed,⁴ but according to others Bel cut off his own head, whereupon the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed.⁵

The Chaldean story of Omorca is closely akin to the myth of the old Norse Cosmogony according to which the giant Ymir's body became the foundation of the universe. Ymir having been killed by the sons of Bör, the three pillars, Odin and his brothers, they flung his body into Ginnungagap, the great abyss, and of it formed the earth. From Ymir's blood were made the seas and waters; from his flesh the land; the mountains were formed out of his bones, the jagged ridges, peaks and cliffs from his teeth; from some bits of broken bones were made the stones and pebbles; they made the vault of heaven from his skull, and his eye-

¹ *Religion of Babylonia and Assyria*, p. 428.

² *Genesis* i. 6.

³ *Religion of Babylonia and Assyria*, p. 428.

⁴ Mallet's *Northern Antiquities*, Bohn, p. 509, note.

⁵ Cory's *Ancient Fragments*, p. 59; *Chaldea*, Z. A. Ragozin, p. 266.

brows were skilfully wrought into a walled castle for their home, while of his brains the clouds were fashioned.¹ From the putrid flesh of the giant were engendered a race of dwarfs, at first but maggots, but afterwards through favor of the gods becoming of human shape and understanding.²

The great ash, Yggdrasil, was the sacred tree of the Norsemen, under which every day the gods assembled in council. Its branches spread over the whole world and even reached above heaven. One of its three roots started from the body of the great Ymir in the place where Ginnungagap had formerly been, and under this root was Mimir's well, whose waters filled with wisdom whoever drank of them. Another root of Yggdrasil sprang from the skull of the giant which formed the heaven, and this was the holy fountain where the gods sat in judgment, and near to it was the beautiful dwelling of the Norns, the maiden sisters who determine the fate of mortals.³

Brahma gave himself to form the universe. The sun was made of his eyes. His head is heaven. His heart became the moon. The winds are his breath.⁴ One of the occasions for solemn sacrifices for which instructions are given in the Vedic rituals, was the building of city walls, when the bodies of five victims, a man, a horse, a steer, a sheep and a goat, were laid in the water used to mix the clay for the bricks to

¹ *Gods of our Fathers*, H. I. Stern, p. 3; Mallet's *Northern Antiquities*, pp. 404, 405.

² *Northern Antiquities*, p. 409.

³ *Ibid.*, pp. 411, 412.

⁴ *Foundations*, Baring-Gould, Murray's Mag., Mar., 1887.

which their blood was supposed to give the necessary firmness.¹

Christ was the lamb slain from the foundation of the world. Christ was the corner stone and the apostles the foundation stones of the Church.² An old hymn for the dedication of a church says :

“Christ is made the sure foundation
And the precious corner stone,
Who, the twofold walls uniting,
Binds them closely into one.”

“Behold, I lay in Sion a chief corner stone, elect, precious, . . . the stone which the builders disallowed, the same is made the head of the corner.”³ “For other foundation can no man lay than that is laid, which is Jesus Christ.”⁴ Ye are of the household of God, “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”⁵ “The blood of all the prophets which was shed from the foundations of the world, may be required of this generation.”⁶

The Hebrew word meaning *son* is derived from the Hebrew meaning *to build, to erect, to construct*, according to Gesenius, as quoted by Mr. William Simpson, who raises the question whether the sacrifice of the first born was a foundation rite.⁷ “Thou shalt set apart unto the Lord all that openeth the matrix . . . the male shall be the Lord’s. And every firstling of

¹ *Vedic India*, Z. A. Ragozin, p. 407.

² *Foundations*, Murray’s Mag., Mar., 1887; Rev. xiii. 8.

³ 1 *Peter* ii. 6, 7; *Isaiah* xxviii. 16.

⁴ 1 *Corinthians* iii. 11.

⁵ *Ephesians* ii. 20.

⁶ *Luke* xi. 50.

⁷ *Builders’ Rites*, p. 46.

an ass thou shalt redeem with a lamb . . . and all the firstborn of man among thy children shalt thou redeem.”¹ “Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?”²

The body of Osiris became the pillar of the house of King Malacander,³ the three sons of Bör, Odin, Wili, and We, were the three earliest Asen (supports, pillars),⁴ and Mahommedans say the twelve sons of Jacob are the twelve pillars which support the Dome of the Rock at Jerusalem.⁵ When Iphigenia, acting as the bloody priestess of Diana, is called upon to sacrifice her only brother Orestes, she exclaims :

“ Of all the house,
My father’s house, one pillar, as I thought,
Alone was left, which from its cornice waved
A length of auburn-locks, and human voice
Assumed.”⁶

The sons were the foundations of the family. “And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations.”⁷

The primitive relation between the words “son” and “build” is at least significant of the connection in an important way of the sons in earliest times with beliefs and rites pertaining to building; and the metaphorical language of later times, picturing the sons as corner-stones and pillars of the house, serves to in-

¹ *Exodus* xiii. 12, 13.

² *Micah* vi. 7.

³ *Isis and Osiris*, xv.

⁴ *Gods of our Fathers*, p. 2.

⁵ *Builders’ Rites*, p. 46.

⁶ *Iphigenia in Tauris*, Euripides, translated by Robert Potter.

⁷ *Isaiah* lviii. 12.

tensify our conviction of the practical importance of this relationship in that remote period.

The biblical story of the rebuilding of Jericho is of exceeding interest in connection with the study of human sacrifice in its relation to builders' rites in antiquity. As more commonly understood, the destruction of the city had been decreed by divine judgment; it was sacrilege, therefore, to rebuild it, and a curse had been pronounced by Joshua against whoever should attempt it; in consequence of this, when the foundations of the new city had been laid by Hiel in the days of the wicked Ahab, he was punished for his temerity by the death of his eldest son, as it had been decreed in the adjuration of Joshua, and the completion of the work by setting up the gates, was followed by the death of his youngest male child.

In comment on this particular incident Grant Allen says, "Here we see evidently a princely master builder, sacrificing his own two sons as guardian gods of his new city."¹

Were the children of Hiel really sacrificed as a foundation offering? A brief statement of the little data at command will at least throw some light on the question. The reign of Ahab is placed 876-854 B. C.² The earliest written account of Hiel's punishment, or sacrifice, is found in I. Kings xvi. 34, the final redaction of which book is now placed 620-600 B. C.³ In this account the verse containing it is the end of a chapter and unconnected with the preceding verses,

¹ *Idea of God*, Grant Allen, p. 255.

² *Polychrome Joshua*, p. 64.

³ *The Bible*, Rev. J. T. Sunderland, p. 89.

in which the wickedness of King Ahab is related with which it has nothing to do. The construction seems to indicate that the verse is an interpolation of some editor's memorandum of an attempt to rebuild the fallen city, during Ahab's reign, by the Bethelite Hiel. It says "With Abiram his first-born he founded her and with Segub his youngest he set up her gates, according to the word of Yahwe through Joshua bin Nun."¹ It will be observed that the idea of a curse being pronounced against the builder is not contained in it. There is nothing to show that the offering of the builder's sons was in the nature of a punishment. The story is again told in Joshua vi. 26. The final redaction of this book was 440-400 B. C.² The curse upon the one who rebuilds the fallen city is now made prominent. Moreover, it dates from the destruction of the city. There is no longer any question that the builder's offspring are the penalty of his transgression. This idea is brought out still more emphatically in the latest published translation: "The laying of the foundation shall cost him his first-born. The setting up of the gates shall cost him his youngest son."³ "The aim has been," says the translator, "to render the sense of the original as faithfully as possible rather than to sacrifice that sense to give a literal translation."⁴ The vital point at issue is whether

¹ I am indebted to Professor Morris Jastrow, Jr., for this literal rendering of this passage.

² *The Bible*, J. T. Sunderland, 87; *The Polychrome Joshua*, p. 44.

³ *The Polychrome Joshua*, Rev. W. H. Bennett.

⁴ *Polychrome Joshua*, Introduction, v.

the translator's conception of the passage quoted was originally connected with the historic incident related, or belongs to the thought of a later period.

It may be noticed that the language of the oldest record of the event is most indicative of a foundation rite. From I. Samuel x. 5, it is also apparent that Jericho had been rebuilt and was inhabited in the reign of David, a century and a half before the time of Ahab. Hiel's rebuilding was then in all probability an enlargement of its fortifications. The offering of the great builder's sons to secure the divine favor in his great undertaking would be the most exalted possible. Such an honor and privilege would perhaps link his name forever with the perpetuity of the city. As a patriotic and religious duty he accepts it as the perfection of his work, the crowning glory of his constructive career. There is less probability of the thought of punishment for any wrong-doing connected with it. Such sacrifices of the members of builders' families are not unusual in the history of these rites. Two centuries later, the legend of the fact remains, but the belief in its necessity or efficacy has faded away. Some reason must be found by the chroniclers to account for the event, which is consistent with the moralities and ideals of the later period. The idea of penalty becomes associated with it. The conception of a divine anathema is born and usurps the place in history of the dead belief which inspired the event which the historian records. It may be added also that in Hebrew the word accursed is derived from a root meaning consecrated to God,¹ so that what was

¹ *Myths of the New World*, D. G. Brinton, p. 158.

originally an act of consecration might become at a later period a curse just as the old Norse word which meant in pagan times, to sacrifice, signified in later Christian times, to curse.¹

¹ Mallett's *Northern Antiquities*, p. 284, note.

CHAPTER III.

HUMAN SACRIFICES AT FOUNDATIONS IN MODERN TIMES.

THE ancient oriental belief that the body of Brahma himself served for the foundation of the universe, finds its parallel in the legendary tales of the pueblo-dwelling Zunis of the New World. For, they said, with the substance of himself, the great all-father, Awonawilona, impregnated the great deep and the scums which rose upon its surface became the all-containing earth and the all-covering sky.¹

It is a common belief, according to Élie Reclus, among the tribes of India, that the earth at first was a formless mass of mud which could not bear the weight of a man or his dwelling, and in which nothing could take root, and so God said, "Spill human blood before my face," and they sacrificed a child before him, when the bloody drops falling upon the soil, stiffened and consolidated it;² so Burma rocked under foot until Rani Attah made it solid with a sacrifice; so Erin, the Isle of Saints, rose from the waves and sunk again every seventh year until an angel weighted it; so the two rocks upon which the "large-breasted" city of Tyr was founded floated hither and thither

¹ *Myths of the New World*, D. G. Brinton, p. 230.

² *Primitive Folk*, Élie Reclus, p. 315.

until sprinkled with blood, when the rocks became immovable and took root in the waves.¹

The language which Shakespeare puts into the mouth of Clarence when solicited by the Earl of Warwick to unite with the conspirators against his brother,

“ Look here, I throw my infamy at thee ;
I will not ruate my father's house,
Who gave his blood to lime the stones together,
And set up Lancaster,”²

though it be but the metaphorical expression of the son's filial devotion, suggests at least the thought that the great poet's mind was familiar with the fact that human blood had figured in the ceremonial founding of many a house. Equally suggestive are the half repentant words of King John when he realizes the extent of the public indignation over the supposed murder of young Arthur :

“ There is no sure foundation set on blood,
No certain life achieved by other's death.”³

And when death overtakes the King's nephew in attempting to save his life by leaping from the castle's wall, in his dying moments, he is impressed with the belief that his “uncle's spirit is in these stones.”⁴

The Irish-born St. Columba, who lived in the sixth century, and was the celebrated founder of monasteries in Ireland, Scotland and northern England, having been excommunicated and exiled from his native land, in 563, with twelve disciples, took up his abode on the little Island of Iona, near the west coast of Scotland, where

¹ *Primitive Folk*, p. 315.

² *Henry VI.*, v., ii. ³ *King John*, iv., ii. ⁴ *Ibid.*, iv., iii.

he founded a monastery which became the mother-church of the Picts, and for two centuries was foremost on the British Isles. The area of the Island in Anglo-Saxon Chronicles is estimated at "five hides," or about three and one-half square miles. It is said the remarkable fertility of the soil, at that time believed to be miraculous, led Columba to select it for the headquarters of his missionary labors. According to the legendary tales of the Saint, when he attempted to build the walls of his monastery, through the work of some evil spirit, they fell down as fast as they were built. It was supernaturally revealed to Columba that they would never stand until a human victim was buried alive;¹ and he said to them, "It is permitted to you that some one of you go under the earth to consecrate it;"² whereupon, his companion Oran volunteered to accept the mission, and henceforth became the patron Saint of the monastery. Other accounts deny that the sacrifice of Oran was voluntary, but that it was as a punishment for denying the resurrection; and, according to others, it fell to him by casting lots. It is told that after three days Columba ordered the earth removed that he might take a farewell look of his friend, when he was so enraged at an impious remark of Oran that he commanded the earth to be flung in again, exclaiming, "Earth! Earth! on the mouth of Oran, that he may blab no more." All accounts agree that after the interment of the living monk the earth-spirits were appeased, and there was no further trouble with the foundations.³

¹ *Builders' Rites*, p. 14.

² *Idea of God*, p. 250.

³ *Primitive Culture*, vol. i., p. 104; *The Threshold Covenant*, p. 50; *On Foundations*, Murray's Mag., March, 1887.

Only a generation before Shakespeare wrote Henry VI. the blood of a Christian captive was literally given to "lime the stones together" at Algiers. The walls of the fort were built of concrete blocks made of lime and sand, rammed in a mold and exposed to dry in the sun. When baked thoroughly solid they were turned out of the mold and ready for use. Geronimo was a Christian who had served in a Spanish regiment. Captured by pirates he was turned over to the Dey of Algiers. In 1569, September 18th, Geronimo was put into one of the molds and the concrete rammed around him, and when the block had hardened, it was placed in the walls of the fort. After the occupation of Algiers by the French a subsidence in the wall led to an examination of the blocks. Subsequently the block was removed (December 27, 1853), in order to make room for a new fort. When this block of concrete was exploded it was found to contain a skeleton of a human body, the whole of which was visible from the neck to the knees, in a perfect state of preservation. The cast of the head, the remains, and the block of broken pise are now preserved in the Cathedral of Algiers.¹

Earliest English Chronicles have preserved the story of Vortigern. In the middle of the fifth century, the Romans finally abandoned Britain. The weak and irresolute Prince of Dumnonium, unable to repel the aggressive Picts, invited the Saxon princes Hengist and Horsa to assist in driving them from his territory.² Finding the Picts so easy a prey they then turned upon

¹ *Builders' Rites*, p. 5; *Threshold Covenant*, p. 48; *Idea of God*, p. 252; *On Foundations*, Baring-Gould.

² *Hume's History of England*, vol. i., p. 12.

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Prince Vortigern. Horsa fell at the battle of Aylesford but his brother Hengist was victorious throughout Kent. Private and public edifices were destroyed. Priests were slaughtered at the altar. Prince Vortigern consulted a magician who advised him to build a tower for his own defense since he had lost all of his fortified places. A suitable spot was selected on Mount Eryri.¹ Workmen were gathered and began the foundations, but what they built one day the earth swallowed the next. The magician was again consulted and ordered that a son must be found "born of a mother without a father,"² with whose blood the foundations must be sprinkled. The victim was found in the shadowy Merlin, the reputed offspring of a Welsh Princess and a demon, whom baptism had saved from his malignant destiny, and whose miraculous powers finally saved him from the threatened sacrifice.

Many of the legends point to the sacrifice of the wives or sisters of the builders as most effective. According to a Roumanian tale, Radu the Black promised Manoli and his masons treasures, titles, and estates if they would build him a palace so great and beautiful that its equal could not be found, but if they failed, he threatened to have them walled-up living in the foundation of his monastery, which should be built by cleverer hands. For four days the masons toiled during the working hours and each night what they had built crumbled away. On the fourth night Manoli woke his comrades to hear his terrible dream. A voice

¹ *Builders' Rites*, 14.

² *On Foundations ; Idea of God*, p. 252. *Teutonic Mythology*, p. 1647.

had whispered to him while he slept that their work would be in vain, and each night would destroy the labor of the day unless they built into the wall, living, the first woman who should come upon them the next day. This the workmen took a solemn oath to do, influenced by the prospective honors which waited for them. In the morning the master-mason was stricken with terror at the remembrance of his oath. He mounts a scaffold and scans the surrounding plain. In the distance the beautiful Flora advances with her husband's breakfast. The heart-broken Manoli clasps his doomed wife in his arms and holds her in position while the walls are raised around her. When she is finally hidden from sight, as Manoli moves away the faint voice of his wife moans "Manoli! Manoli! the wall is pressing on me, and my life is dying out." The magnificent structure was completed. The masons waited upon the scaffolding the coming of the Prince to accept it and reward them. By the command of the Prince the props below which held the scaffolding were knocked away, and all the masons fell to instant death. Manoli caught upon a projecting carving and would have escaped, but just then there came from the wall the moaning cry, "Manoli! Manoli! the cold wall is pressing on me; my body is crushed, my life is dying out;" and the master-mason, faint and giddy, fell to the earth.¹

A kindred story is told of the building of the fortress of Skadra by three brothers. The demon tore down by night as fast as three hundred workmen could build in the daytime, year after year. The demon must be

¹ *Builders' Rites*, p. 16.

appeased by the sacrifice of the first of the wives of the three brothers who should come to bring them food. The brothers swore to keep the secret from their wives. The two eldest secretly warned their wives and when the wife of the younger came unsuspectingly they built her into the wall, though they consented to her entreaty that an opening should be left in the wall for a time for her to suckle her babe. And the legend says, to this day, a stream of water, milky with lime, trickles down the fortress wall of the mother's tomb.¹

So, for three years, the workmen tried in vain to make the fortifications stand at Scutari, in Asia Minor, till they laid hold of a young lady who brought to them their dinner, and immured her in the walls.²

"In a song, of which there are several versions, of the building of the bridge of Arta, it is told how the bridge fell down as fast as it was built, until at last the master-builder dreamed a dream that it would only stand if his own wife were buried alive in the foundations. He therefore sends for her, bidding her dress in festive attire, and then finds an excuse to make her descend into the central pile, whereupon they heap the earth over her, and thus the bridge stands,"³ but the wife spoke her dying curse upon the bridge, that it should tremble henceforth like a flower-stalk.⁴

The same story is told of building the bridge of

¹ *Primitive Culture*, vol. i., p. 105.

² *On Foundations; The Threshold Covenant*, p. 47. Grimm, 1143.

³ *Quoted in The Threshold Covenant*, p. 52, from Rodd's *Customs and Lore of Modern Greece*.

⁴ *Primitive Culture*, vol. i., p. 105.

Tricha, excepting that instead of being revealed in a dream it was whispered to the architect by a bird, how that he must make the foundation stand. A Roumanian poet has connected a similar legend with the building of the monastery Curtea de Argest, in Wallachia.¹

A young lady was built into the wall of Nieder-Manderscheid with an opening left, through which she was fed as long as she was able to eat, according to tradition, and in 1844, the wall was broken through and a cavity in which was a human skeleton was actually discovered.²

It is oftentimes only innocent children that will appease the hostile spirits, or children that have been purchased with a price. As the Siberian railway approached the northern boundaries of the Chinese Empire and surveys were made for its extension to the sea, there was great excitement at Pekin, on account of a rumor that the Russian minister had applied to the Empress of China for two thousand children to be buried in the road-bed under the rails in order to strengthen it.³

Some years ago, in rebuilding a large bridge, which had been swept away several times by inundations in the Yarkand, eight children were purchased from poor people, at a high price, and immured in the foundations. The endurance of the structure is attributed by the Chinese to the propitiation of the river-god by the offering of the children, and not to the masonry.⁴

To make the castle of Liebenstein stand fast and im-

¹ *The Threshold Covenant*, p. 52.

² *On Foundations; Builders' Rites*, p. 5.

³ E. P. Evans, in *Appleton's Popular Science Monthly*, vol. liv., pp. 208, 209.

⁴ *Ibid.*

pregnable it is told that a child was bought for hard money and walled in. It was given a cake to eat as the masons worked. As they progressed the child cried, "Mother, I see thee still;" and later, "Mother, I see thee a little;" and as they put in the last stone, "Mother, now I see thee no more."¹

When the plague had devastated a Slavic town on the Danube, and it was determined that it must be built anew, with a new citadel, messengers were sent out one morning before sunrise in all directions with orders to seize upon the first living creature with which they should meet. The victim captured was a child whom they buried alive under the foundation stone of the new citadel.²

It is said that many years ago, when the ramparts were being raised around Copenhagen, it was impossible to make the walls stand firm till they took a little innocent girl, placed her in a chair by a table and gave her playthings and sweetmeats, and while she was thus enjoying herself, twelve masons built an arch over her which they covered with earth to the sound of drums and trumpets.³

There is a story in the folk-lore of China that in building a bridge near the gate of Shanghai some difficulty was found in laying the foundation, when the builder pledged the lives of two thousand children. The goddess to which they were pledged consented that it would be a sufficient propitiation if that number

¹ *Primitive Culture*, vol. i., p. 104; *On Foundations* Baring Gould.

² *The Threshold Covenant*, p. 50.

³ *On Foundations; Primitive Culture*, vol. i., p. 105.

were attacked with the smallpox from the effects of which about one half as many died.¹

A Calcutta correspondent of the *London Times*, as quoted by Mr. Speth from *Folk-Lore Record*, writes, August 1st, 1880: "A rumor has got abroad and is firmly believed in by the lower classes of the natives, that the government is about to sacrifice a number of human beings in order to ensure the safety of the new harbor works, and has ordered the police to seize victims in the streets. So thoroughly is the idea implanted, that people are afraid to venture out after nightfall. There was a similar scare in Calcutta some seven or eight years ago, when the Hooghly bridge was being constructed. The natives then got hold of the idea that mother Ganges, indignant at being bridged, had at last consented to submit to the insult, on the condition that each pier of the structure was founded on a layer of children's heads."²

The reason assigned for the great strength of the tower of Winneberg is that a child of the master-mason was built into the wall.³ It is believed a child was built in alive in the outer wall of Reichenfells Castle, and that a projecting stone marks the spot, and if that were pulled out, the wall would tumble down at once.⁴ The village authorities bought a child of a poor mother and built it alive into the foundations of the church at Blex in Oldenburg,⁵ and in 1615, Count Anthony Gunther of Oldenburg rescued an infant child that

¹ *Demonology and Devil Lore*, M. D. Conway, vol. i., p. 204.

² *Builders' Rites*, p. 21.

³ *On Foundations*.

⁴ *Builders' Rites*, p. 12.

⁵ *Evolution of the Idea of God*, p. 251.

the workmen were about to bury under a dyke which they were repairing ; yet tradition says that this same Count buried a living child in the foundations of his own castle.¹ A boy named Hugo was sunk alive in the foundation when a portion of the dyke gave way at Butjadeirgen.² Two children were immured in the basement of the wall of Sandel ; and one in that of Ganderkesee.³ When Detinetz, on the Danube, was built the Slavonic chiefs sent men out to take the first boy they met and immure him in the foundation. The Slavonic name for boy, "dijete," from this act became the name of the town.⁴ A child's skeleton was found embedded in the foundations of the Bridge gate in Bremen city some years ago.⁵

When Rajah Sala Byne was building the fort of Sialket, in the Punjaub, the foundations of the south-east bastion gave way so repeatedly that he had recourse to a soothsayer, who assured him that it would never stand until the blood of an only son was shed there, and the only son of a widow was sacrificed.⁶ In 1463, when the broken dam of the Nogat was repaired, having been advised to throw in a living man, a beggar was made drunk and buried therein.⁷ Lord Leigh was accused of having built an obnoxious person into the foundation of a bridge at Stoneleigh.⁸ The wall of

¹ *On Foundations.*

² *Ibid.*

³ *Ibid.*

⁴ *Ibid* ; *Primitive Culture*, vol. i., p. 105 ; *Teutonic Mythology*, p. 1143.

⁵ *The Threshold Covenant*, p. 58.

⁶ *Primitive Culture*, vol. i., p. 108.

⁷ *Ibid.*, vol. i., p. 104 ; *Evolution of the Idea of God*, p. 250.

⁸ *Primitive Culture*, vol. i., p. 106.

Holsworthy church was built over a living human being.¹ When Blackfriars Bridge was taken down, in 1867, having stood for a century, on removing the second arch, a quantity of bones, some of them human, were found, upon which had been laid the foundation of the pier.²

It is said that faithless nuns were immured in the walls during the Middle Ages, and Rider Haggard states that he saw in the Museum in Mexico bodies immured in like manner by the Inquisition.³ Walter Scott alludes to this practise in *Marmion* :

“ Yet well the luckless wretch might shriek,
Well might her paleness terror speak !
For there were seen in that dark wall,
Two niches, narrow, deep and tall ;
Who enters at such grisly door
Shall ne’er, I ween, find exit more.”⁴

And again, he says :

“ And now that blind old Abbot rose,
To speak the Chapter’s doom,
On those the wall was to enclose,
Alive, within the tomb.”⁵

In a note it is explained that a small niche, sufficient to enclose their bodies, was made in the massive wall of the convent ; a slender pittance of food and water was

¹ *On Foundations*.

² *Builders’ Rites*, p. 11, on authority of *London Illustrated News*, March 2d, 1867, and *Journal of the British Archeological Association*, vol. xxiii., p. 92.

³ *Evolution of the Idea of God*, p. 250.

⁴ *Marmion*, Walter Scott, canto ii., xxiii.

⁵ *Ibid.*, ii., xxv.

deposited in it; and the awful words *Vade in Pace*, were the signal for immuring the criminal.¹ It seems to me, however, that the charge of infidelity is more likely to have been a later reason given than the cause of the original custom.

Among the ruins of the Abbey of Coldingham were some years ago discovered the remains of a female skeleton, which, from the shape of the niche, and position of the figure, seemed to be that of an immured nun.²

An old church two miles from Rugby was repaired in 1876. Part of it was built in the thirteenth century by the Normans. It became necessary to lower the north and south walls, and, in doing so, two skeletons were discovered about a foot below the original foundations. One was under each wall, exactly opposite each other. Each was covered by an oak slab six feet long by ten inches wide. The skulls were thought to be Danish. The teeth were in perfect condition and number.³

The London *Daily Graphic* for October 16, 1893, said: "A Reuter's telegram from Berlin states that a horrible discovery has been made at Angerburg, in the course of some excavations which are being carried on beneath a church there. The workmen came across a small walled-in space, in which they found a human skeleton, a broken chair, and the remains of a helmet and a pair of boots. The walls bore the marks of finger-nail scratches, and there was only too much evidence that some person had been walled in alive."⁴

¹ Globe Edition Scott's Poems, p. 511.

² Ibid., p. 512.

³ *Builders' Rites*, p. 9.

⁴ Ibid., p. 46.

It is said that under the walls of the only two round towers of the ancient Irish examined, human skeletons were found buried.¹

In the South Sea Islands the foundations of the temples were formerly laid in human blood.² "In Hindoostan, Burma, Tennasserim, Borneo, Japan, Galam, Yarriba, Polynesia, and elsewhere, there are modern survivals of this foundation-laying in blood. It would seem to have been well-nigh universal as a primitive usage."³ A boy and a girl were formerly buried alive in Galam, Africa, before the great gate of the city to make it impregnable. Similar sacrifices were usual at the foundation of a house or village in Great Bassam and Yarriba. Professor Tylor gives Ellis as authority for the statement that the central pillar of one of the temples at Mæva was planted on the body of a human victim.⁴ When a large house was built, among the Milanâu Dayaks of Borneo, a deep hole was dug to receive the first post which was suspended over it ; a slave girl was placed in the excavation, and at a given signal, the suspended post descended and crushed the girl to death. It is stated on the authority of an eye-witness, that a criminal was put in each post-hole for a protecting demon, when the gate of the new city of Tavoy, in Tennasserim, was built.⁵ According to a seventeenth century account of Japan, it was believed that a wall would be secure from accident if built on the body of a willing victim ; and when a great wall was to be built some slave, induced to

¹ *The Threshold Covenant*, p. 50.

² *Ibid.*, p. 148.

³ *Ibid.*, p. 52.

⁴ *Primitive Culture*, vol. i., p. 106.

⁵ *Ibid.*, vol. i., p. 107.

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offer himself for the purpose, would lie down in the trench, and his body would be crushed by the heavy stones lowered upon him.¹

The origin of the name of the town Dahomey is traced to the foundation rite of King Dako who built his palace "on the body of Danh," which is the literal meaning of the word.²

Human beings were buried for spirit-watchers under the gates of Mandalay, in Burma; a queen was drowned in a Burmese reservoir to make the dyke safe; the body of a hero was divided and buried under the fortress of Thatung to make it impregnable. Tylor says these are the records "whether in historical or mythical form, of the actual customs of the land."³

The Burmese kings formerly had human beings buried alive at the four corners of the walls of their capital city at the time of its foundation. The spirits of the deceased would then watch over the population and foil the attempt of invaders to force an entry into the city.⁴

Mr. Speth quotes from the *Illustrated London News*, April 14, 1894, the following passage, which refers to the palace at Mandalay, Burma: "This imposing building is literally reared above dead men's bones, as at the time of its erection over fifty persons of both

¹ *Primitive Culture*, vol. i., p. 107.

² *Builders' Rites*, p. 4.

³ *Primitive Culture*, vol. i., p. 107.

⁴ *Builders' Rites*, p. 43. Given on authority of a paper read before the Ninth International Congress of Orientalists, 1892.

sexes, and of all ages and ranks, were sacrificed, their bodies being afterwards buried under the foundation of the city and palace. Four of the victims were even buried under the throne itself." Mr. William Simpson, commenting on the above statement, says, "I have no doubt about the sacrifices as given, but I am inclined to think that the *Illustrated London News* is wrong about the city." Mr. Simpson's conjecture is, that, instead of Mandalay, it was the older capital, Amarapoora, six miles to the south of the present capital.¹

It was formerly a custom in Siam, when a new city gate was to be erected, for public officers to seize the first persons that passed by, who were then buried alive under the gate-posts to serve as guardian angels of the city.²

In October, 1865, Christian laborers at Duga, near Scutari, rescued two children from the hands of two Arnaut Mussulmans, who had bound them and were about to bury them alive under a block-house.³

Mr. H. Clay Trumbull gives the following story of China, on the authority of a native Chinese clergyman: "When the bridge leading to the site of St. John's College, in Shanghai, was in process of building, an official present took off his shoes, as indicating his rank, and threw them into the stream, in order to stay the current, and enable the workmen to lay the foundations. Finding this unavailing, he took off his garments and threw them in. Finally he threw him-

¹ *Builders' Rites*, p. 44.

² *Ibid.*, p. 4.

³ *Ibid.*, p. 4.

self in, and as his life went out the workmen were enabled to go on with their building. To this day the belief is general that that structure stands fast because of this sacrifice."¹

Élie Reclus gives Bastian's *San Salvador* as authority for the statement that the Grand Jagga caused a man to be beheaded on the spot which his palace was to occupy. He then walked through the gushing blood towards the points of the compass, and struck the first blow with his pick-axe to prepare the foundation.²

In building a house, in Alaska, until it came into the possession of the United States, in 1867, human sacrifices were common in making the foundation. It is said, at the present time, the same ceremonies are enacted, with the exception of the sacrifices. The earlier ceremony is described by one familiar with it. A spot is designated for the fireplace, and four holes dug for the corner posts. A slave that has been captured in war, or is a descendant of such a slave, is blindfolded and compelled to lie down face uppermost in the place selected for the fireplace. A sapling is cut and laid across the throat of the slave. At a given signal, the two nearest relatives of the host sit upon the respective ends of the sapling and thereby choke the victim to death. Four more slaves are blindfolded and one is compelled to stand in each post-hole when, at a signal, a blow is dealt on the forehead with a club ornamented with the host's coat of arms.³

¹ *The Threshold Covenant*, p. 48.

² *Primitive Folk*, Élie Reclus, p. 316.

³ *The Threshold Covenant*, p. 51, on authority of W. G. Chase in *Journal of American Folk-lore* vol. vi., p. 51

With the blood of fifty girls, who had been put to death for the purpose, the King of Ashanti, in October, 1881, mixed the mud used in repairing the royal palace which had been injured by an earthquake.¹

¹ *Popular Science Monthly*, vol. xlii., p. 661.

CHAPTER IV.

SUBSTITUTION OF ANIMALS.

THE preceding pages have pointed out the close connection of the sacrificial victim with the architect or founder of the city or building in process of construction, in many cases. At other times captives in war or slaves have been used for the foundation sacrifice. Professor Robertson Smith expresses the opinion that the sacrifice of captives is not of the nature of an act of blood-revenge, such as that which is taken in hot blood, on the field of battle, but that as the captive is the choicest part of the prey taken from enemies he is therefore "chosen for a religious purpose."¹

"Man originally sacrificed his equal as the best substitute for himself; as advancing civilization rendered human sacrifices distasteful, the human victim was supplied by animals, ennobled by constant contact with man."²

All slaughter of domestic animals appears to have been at one time sacrificial.³ The domestic animals were regarded as the same blood or kin as the tribe, and the slaughter of one, like that of the king's son, was a

¹ *Religion of the Semites*, p. 472.

² Quoted from Prof. Eggling, in *Builders' Rites*, p. 45.

³ *Evolution of the Idea of God*, p. 330; *Old Testament in the Jewish Church*, p. 249.

sacrifice. "This scarcely means more," says Grant Allen, "than that the sacred domestic animals were early accepted as substitutes for the human victim."¹ As examples of classic substitution of this sort, Mr. Tylor mentions the sacrifice of a doe for a virgin to Artemis in Laodicea, a goat for a boy to Dionysus at Potniæ, and the story of the Æolians of Tenedos, who sacrificed to Melikertes, a new-born calf, instead of a new-born child, shoeing it with buskins and tending the mother cow as if a human mother.²

Beasts, like men, according to the old Babylonian legend, are formed of earth mingled with the blood of a god. The kinship between gods and men was only one part of the larger kinship which embraces the lower creation.³

According to the Satâpatha Brahmana: "At first, namely, the gods offered up a man as the victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. They offered up the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. They offered up the sheep. When it was offered up, the sacrificial essence went out of it. It entered the goat. When it was offered up, the sacrificial essence went out of it. It entered the earth." They then found it by digging, in the substances of rice and barley,

¹ *Evolution of the Idea of God*, p. 330.

² *Primitive Culture*, vol. ii., p. 404; *The Golden Bough*, vol. i., p. 329.

³ *Religion of the Semites*, p. 86.

oblations with which have the same efficacy as the sacrificial animal victims.¹

Among the ancient Egyptians certain animals were fixed upon as the incarnations of certain deities. The sacred animal was the renewed life of the god incorporate in it. The death of the sacred animal did not involve the death of the god whom it represented.² "The idea seems to have been," says Mr. Trumbull, "that he who covenanted by blood with God, or with the gods, when his house, or his city, was builded, was guarded, together with his household, while he and they were dwellers there."³

Plutarch says, that after the burial of his brother and foster-fathers, in Remonia, Romulus sent for persons in Etruria who had a ritual of rules and ceremonies to be observed in the foundation of cities, temples, walls and gates; and that at first a circular ditch was dug, and the first-fruits of everything reckoned good by use, or necessary by nature, were cast into it. Then each bringing a small quantity of earth from the country from which he came, threw it in promiscuously. In the next place they marked out the city like a circle round this center, and the founder fitted a brazen plowshare to a plow, and having yoked a bull and a cow together, himself drew a deep furrow round the boundaries. The business of those who followed was to turn all the clods raised by the plow inwards to the city. Wherever they designed to have a gate, the plow was lifted out of the ground, making a break in the

¹ Quoted from *Egging's Translation in Builders' Rites*, p. 45.

² *Religion of the Ancient Egyptians*, A. Wiedemann, p. 182.

³ *The Threshold Covenant*, p. 46.

furrow.¹ Other traditions affirm the sacrifice afterwards of the yoked pair which had drawn the plow.² If we accept the theory of Mommsen that all these legends are but "improvised explanations" which it is "the first duty of history to dismiss,"³ it is nevertheless true, that the persistent belief of the people in them, is testimony to the actuality of the primitive practise of the customs described.

One of the oldest sacred customs of Rome which extended down to a late period of its history, was the annual sacrifice of a horse on the *Campus Martius*. A struggle took place at this festival between the two halves of the old city for the horse's head, which was nailed to the king's palace under the Palatine, or to the Mamilian Tower, according as victory lay with one party or the other.⁴ That this custom was the annual corn festival, observed at the end of the harvest, on what was once the king's cornfield, is the contention of Mr. Frazer. According to the legend as given by him at the time when the last of the kings was driven from Rome, the corn stood ready for the sickle on the crown lands beside the river; but no one would eat the accursed grain. It was, therefore, flung into the river in such quantities that it became the nucleus of an island.⁵ The tail of the horse was cut off and carried with such speed to the king's house that the blood dripped on the hearth of the house. By spilling the blood of the sacrifice upon the hearth of the king the safety

¹ *Romulus*, Langhorne's Translation.

² *The Threshold Covenant*, p. 265.

³ *History of Rome*, Theodor Mommsen, vol. i., p. 74.

⁴ *Ibid.*, p. 81. ⁵ *The Golden Bough*, vol. ii., p. 68.

of the town was ensured. This feature of the ceremony, and the formation of the island around the corn, at least suggest, that originally it may have had some connection with rites of building; and this suggestion is materially strengthened by the sacrificial ceremonies of the horse at a later period among the northern nations.

The rites in founding Messene are perhaps the most interesting in all Grecian history. When, in the twelfth year of the siege of Eira, the bending of the wild fig-tree on the banks of the Meda till its topmost boughs dipped in the stream, indicated that the period of safety had passed for the Messenians, according to the revelations of the Pythian priestess, Aristomenes buried in the fastnesses of Mount Ithome, the secret records of the people, for in their preservation lay their only chance of again recovering their lost country. Three centuries afterwards, after the Theban victory at Leuctra, the scattered Messenians were recalled from their wanderings. A year before the victory, the god had foretold their return to the Peloponnese. As Epaminondas was hesitating where to locate them and build a city for them, an old man, "like a priest of the mysteries," appeared to him in a vision of the night, bidding him to restore the Messenians to their country if he would have immortality and a name ever glorious. The worship of the great goddesses, Demeter and Persephone, had been the most sacred rites of the country until extinguished at the close of the second Messenian war. Now the hero Caucon, the founder of these rites, appeared to Epiteles in a dream, and revealed to him, the spot where Aristomenes had hidden the

sacred records of the mysteries in the earth when forced to abandon his native land to the foe.¹ He was bidden to dig in the place where he should find an ivy and a myrtle tree growing in Ithome, and recover an "old woman who was ill and confined there in a brass coffin," and there he found "a cinerary urn of brass," in which were thin leaves of beaten tin rolled up like a book, on which were written the mysteries of the great goddesses, which Aristomenes had buried.² The seers announced that the omens were favorable, and preparations were at once made for building the town. Says Curtius: "On the terraces of Ithome, the Messenians had of old been most successful in their struggle against Sparta. Eighty-six years before, the same mountain had once more, though only temporarily, been the refuge of liberty. At the present time an enduring creation was to be accomplished; the foundation stone was to be laid of a state vigorous with vitality; and it was doubtless one of the happiest days in the life of Epaminondas, when it was permitted to him, in the midst of a population gratefully hailing his restoration of their freedom and of their native land, and recognizing the justice of the gods in the expiation of an ancient wrong, to commence with solemn sacrifices and prayers, the building of the city of Messene."³ Says Pausanias: "That day they devoted to sacrifices and prayers, and on the following days they raised the circuit of the walls, and began to build

¹ *History of Greece*, Ernst Curtius, Ward's Translation, vol. iv., p. 454.

² Pausanias' *Description of Greece*, vol. iv., p. 26.

³ Curtius' *History of Greece*, vol. iv., p. 453.

their homes and temples inside the walls.”¹ There was a Messenian tradition from the time of Aristomenes that Arcadia was a second native land to their own, and now the Arcadians brought down from their mountain-homes “the sacrificial victims for the hecatombs at the Messenian foundation festival.”² This was 369 B. C., and 287 years after Aristomenes had buried the records.

Laying the foundation of a new house in modern Greece is under the direction of the priest, who attends with the family and workmen, in full canonicals, accompanied with holy water and incense. After prayer, those present are aspersed, and the site is sprinkled with consecrated water. A fowl or lamb is then killed and decapitated by one of the workmen and the blood is smeared on the foundation stone, under which the animal is afterwards buried, thereby giving strength and stability to the structure.³ The Greek term for this ceremony indicates, says Trumbull, a sacrifice to the deity of the threshold, or the foundation.⁴ Another belief among the modern Greeks is that whoever goes by where a foundation is being laid will die within a year unless it is prevented by the builders, who must sacrifice a lamb or black cock on the foundation stone.⁵

According to a Swedish tradition a lamb was usually buried under the altar of the first Christian churches to give them security.⁶ Danish legends say

¹ *Pausanias*, Bk. iv, ch. 27. ² *Curtius' Greece*, vol. iv., p. 453.

³ *Golden Bough*, vol. i., p. 144.

⁴ *The Threshold Covenant*, p. 53. ⁵ *Builders' Rites*, p. 17.

⁶ *Kirk-Grims* in *Cornhill Mag.*, Feb., 1887.

that a lamb was buried under the altar of a church and pigs and hens were buried alive under other houses.¹

Count Floris of Holland visited the island of Walcheren in 1157, and on his return to Holland, sent experienced workmen to repair the sea-walls, which were in a dilapidated condition. In one place, where the dam crossed a quicksand,² they were unable to make it stand till they sank a live dog in the quicksand.³ A living blind dog buried under the threshold of a stable is a device for preventing cattle from straying away, and a living cock buried under the wall or into it insures favorable weather.⁴

There is a legend that when St. Patrick was building one of his churches the materials were moved to another place every night. Investigation showed this had been done by a bull which, by order of the Saint, was killed, when there was no more trouble.

There is a Russian superstition that the first to enter a new house will die within the year ; but this may be prevented if some animal is killed and buried where the first stone is laid. It may be obviated also by another ceremony. Let the carpenters call out at the first stroke of the ax, the name of some bird or beast, and this bird or beast named is supposed to die within the year.⁵ There is an old custom in some parts of the United States, after the frame is erected for a new house or other building, for the builders to climb to the peak of the rafters, and cry out, " This

¹ *Kirk-Grims ; Prim. Culture*, vol. i., p.115 ; *On Foundations*, Murray's Mag., March, 1887.

² *On Foundations*.

³ *Ibid.*, *Teutonic Mythology*, p. 1142.

⁴ *Builders' Rites*, p. 17.

⁵ *Ibid.*

is a good frame and deserves a good name, and what shall we call it ? ”¹ After this is repeated several times, others respond with some name. This is possibly a survival of some similar belief as that of the Russians, and may have been originally connected with some foundation sacrifice.

The custom of sacrificing a slave girl to the spirits, among the Milanau Dayaks in Borneo, preparatory to building a large house, has been mentioned in the foregoing chapter. Travelers in the East report that a chicken is sometimes substituted for the slave girl, and is thrown into the hole dug for the purpose, and crushed by the suspended timber.

According to the Chinese book, *Yuh Hea Ke* (jeweled casket of divination), before beginning to build, the workmen should sacrifice to the gods of the neighborhood, of the earth and wood. Should the carpenters be very apprehensive of the building falling, they, when fixing a post, should take something living and put beneath it, and lower the post on it. Then, to liberate the evil influences, they should strike the post with an ax, and repeat,

“ It is well, it is well,
May those who live within,
Be ever warm and well fed.”²

Whenever a temple or building cracked in ancient India it was attributed to malevolent divinities, and offerings and sacrifices were made to propitiate them. The Rajahs formerly laid their foundations in human

¹ *Primitive Culture*, vol. i., p. 106.

² *Ibid.*, vol i., p. 107, note.

blood. In the reign of Shah Jehan, which began in 1627 and continued for thirty years, animals were slaughtered at Delhi and their blood used on the foundations of the city.¹

As out of the body of the Chaldean Omorca the universe was formed, in Persian myth, the divine ox, Ahidad, was slain that the world might be made.² Legend informs us, says Grant Allen, that the lamb was a substitute for a human victim, in the Hebrew rite of the Passover.³

The laying of the foundation of the temple at Jerusalem, the building of which was begun in the reign of Cyrus, is thus described : " And when the builders laid the foundations of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy ; so that the people could not discern the noise of the shout

¹ *Builders' Rites*, p. 44 ; *Primitive Folk*, p. 315.

² *On Foundations*.

³ *Evolution of the Idea of God*, p. 333. See *Religion of the Semites*, p. 445.

of joy from the noise of the weeping of the people ; for the people shouted with a loud shout, and the noise was heard afar off.”¹ Before the foundation of the temple was laid, they began to offer burnt offerings from the first day of the seventh month.²

In the reign of Darius, when the building of the temple was again renewed, and search was made for the decree of Cyrus concerning the first foundations, it was found among the rolls in the palace of Achmetha. “Let the house be builded,” it said, “the place where they offered sacrifices, and let the foundations thereof be strongly laid.”³ Then it was further decreed by Darius that “bullocks and rams and lambs,” for burnt offerings, and wheat and salt, and wine and oil, should be given them day by day without fail, “that they may offer sacrifices of sweet savor unto the God of Heaven, and pray for the life of the King and of his sons.”⁴

¹ *Ezra* iii. 10-13.

² *Ibid.*, iii. 6.

³ *Ibid.*, vi. 3.

⁴ *Ibid.*, vi. 9-10.

CHAPTER V.

SUBSTITUTION OF ANIMAL AND VEGETABLE PRODUCTS.

ONE of the divine gifts attributed to Apollo was skilfulness in laying foundation walls. In the third century before the beginning of the Christian Era, Callimachus sang : " Nor silent lyre nor noiseless tread should the servants of Phœbus have, when he sojourns among them, if they have a mind . . . that their walls should stand firm on ancient foundations."¹

" His fair tresses drop ambrosial dews,
Distil soft oils, and healing balm diffuse ;
And on what favored city these shall fall,
Life, health, and safety guard the sacred wall,"²

It is said a town or colony was never founded by the Greeks without first consulting the oracle of Apollo.³

" And following Phœbus men are wont to measure out cities. For Phœbus ever delights in founding cities and Phœbus himself lays their foundations. At four years of age Phœbus laid the first foundations in fair Ortygia, near the circular lake. The huntress Artemis was wont to bring constantly the heads of Cynthian she-goats, but from them Apollo was weav-

¹ *Hymn to Apollo*, Banks' translation.

² *Ibid.*, Tytler's translation.

³ *Smith's Classical Dictionary*.

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ing an altar. The foundations he laid with horns; from horns he built the altar itself, and placed under it walls of horns around.”¹

“ And from this model, just in every part,²
Apollo taught mankind the builder’s art.”

In the earliest times of which we have any knowledge of Babylonian religion animal and vegetable products were listed among the offerings.³ It was customary to anoint the foundation stones of temples and palaces with oil and wine. Over the thresholds, and over the stones, libations of oil, honey and wine were poured. Nebopolassar placed sweet herbs under the walls. Nabonnedos poured oil over the bolts and doors, as well as on the thresholds of the Shamash temple at Sippar, and filled the temple with the aroma of frankincense.⁴ Great importance was attached to the rite. The ancient Kings enjoined their successors to anoint the foundation stones with oil when in repairing the temples they should come upon them.⁵ When Jacob woke from his sleep, at Bethel, and, vowing his vow, set up the holy stone for a pillar for God’s house, he poured oil upon the top of it.⁶ That this oil was primarily the fat of the animals sacrificed is the conclusion of Robertson Smith.⁷

¹ *Hymn to Apollo*, Banks’ translation.

² *Ibid.*, Tytler’s translation.

³ *Religion of Babylonia and Assyria*, Morris Jastrow, Jr., p. 661.

⁴ *Ibid.*, p. 665.

⁵ *Inscription of Sennacherib. Records of the Past*, vol i., p, 56; *Annals of Assurbanipal*; *Ibid.*, p. 107.

⁶ *Genesis* xxviii. 18.

⁷ *Religion of the Semites*, p. 364.

“Through the history of sacrifice,” says Mr. Tylor, “it has occurred to many nations that cost may be economized without impairing efficiency. The result is seen in ingenious devices to lighten the burden on the worshiper by substituting something less valuable than what he ought to offer, or pretends to.”¹ So the hair of an ox takes the place of the ox in some Parsi ceremonies. So the finger-joint or the tip of the finger is substituted for the human body.² To avoid taking life, in Brahminic sacrifice, melted butter is accepted for the living animal.³

In the later sacred books of the Hindus directions are given for the ceremonies attending the building of a house. The place for the dwelling is marked out and sacrifice offered in the center on an elevated spot. The offerings are vegetable and animal products instead of the living beasts and men prescribed in the ancient Vedas. When the pits for the posts are dug, the instructions are to pour water-gruel into them. The builder accompanies the oblation which he pours into the pits with the words, “To the Steady One, the Earth Demon, Svâhâ.” When the post has been placed in the pit, he exclaims: “This navel of the world I set up, a stream of wealth, promoting wealth. Here I erect a firm house, may it stand in peace, dropping ghee (melted butter). Stand here, O post, firm, rich in horses and cows, stand safely, dropping ghee; stand here fixed in the ground, prosperous, long-lasting, amid the prosperity of people who satiate themselves.

¹ *Primitive Culture*, vol. ii., p. 399.

² *Ibid.*, vol. ii., p. 400.

³ *Ibid.*, vol. ii., p. 405.

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May the Malevolent Ones not reach thee.”¹ Two posts, were placed to each of the cardinal points. The sacred Kusa grass was sometimes put in the hole for the posts into which water with rice and barley were thrown with the words: “To the Steady One, the Earth Demon, Svâhâ.”² Rice was sometimes viewed as a living creature in sacrificial offerings. “In such a case it is not unreasonable to say that the rice may be regarded as really an animate victim.”³

According to Chinese legend, it was the life in the egg which became the foundation of the continent. It floated hither and thither until it finally grew into a continent.⁴ Beneath the threshold of his dwelling the Russian peasant buries eggs to propitiate the house spirits.⁵ The city of Naples was built on an egg, legend says. An egg was found built into the walls of the Kirchspiels Church at Iserlohn. Egg-shells were found in the foundation of the chimney in a forest hut at Altenhagen.⁶

Statues are preserved of Apollo, in which the great founder of cities is represented with a great pile of eggs underneath him, and another heap of eggs in the form of a cone beside him.⁷ An egg fastened to the roof by fillets was hung in the temple of his daughters,

¹ *Builders' Rites*, p. 9, from vol. xxix. *Sacred Books of the East*.

² *Builders' Rites*, p. 8.

³ *Religion of the Semites*, p. 224, note.

⁴ *Myths of the New World*, D. G. Brinton, p. 230.

⁵ *The Threshold Covenant*, p. 19.

⁶ *Builders' Rites*, p. 9; Buckle's *History of Civilization*, vol. i., p. 226.

⁷ *Symbolical Language of Ancient Art and Mythology*, R. Payne Knight, p. 147.

Hilaria and Phœbe.¹ Eggs ornamented the Ionic capitals.²

In describing his excavations of the temple at Nippur, Dr. Peters says: "The only mass of solid masonry was the two-staged structure near the north-western edge, which constituted the ziggurat proper. Starting at the southern corner of this, I cut a trench through the center. It proved to be a solid mass of unbaked brick, sixty-seven and a half feet thick from top to bottom. First there were some six feet of immense blocks of adobe, then a mass of smaller sun-dried bricks arranged in a system so singular that there could be no doubt of its homogeneity. A strange find made here was a goose egg contained in a cavity between blocks of unbaked brick. Some humorous or mischievous workman had walled it in two thousand years ago, and there we found it still intact."³ Is it not far more probable that it was deposited there as a foundation sacrifice, in accordance with a sacred rite, and for a serious purpose, rather than as a freak of mischief or humor?

Belief in the potency of eggs to ward off evil influences was primarily connected with the origin of a popular custom of modern times. The Easter eggs were formerly blessed by a priest and worn as an amulet.⁴

The flame of a candle is a symbol of life. There

¹ Pausanias' *Description of Greece*, book iii., chap. xvi.

² *Symbolical Language of Ancient Art and Mythology*, p. 110.

³ *Nippur*, John P. Peters, vol. ii., p. 123.

⁴ T. F. Thistleton Dyer, in *Chambers's Encyclopedia*, article *Easter*; Brand's *Popular Antiquities*, p. 92.

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are many records of its use as a substitute for a living being. In Yorkshire it was at one time customary to bury a candle in a coffin.¹ It was clearly a survival of the barbarous human sacrifice at burials which preceded it. The burning of three candles daily was substituted for the daily sacrifice of three men at Heliopolis.² Candles were carried as protection from evil beings by the South American Indians, in the Malay Peninsula, and in India.³ They were placed in the stables and woodsheds in Bulgaria on the Feast of St. Demetrius to prevent evil spirits from entering into the domestic animals.⁴

“ A wondrous force and might
Doth in these candels lie, which if at any time they light,
They sure believe that neyther storm or tempest dare abide,
Nor thunder in the skies be heard, nor any devil's spide,
Nor fearful sprites that walke by night, nor hurts of
frost or haile.”⁵

There are traces of the use of candles in making foundations secure. A tallow candle was discovered built into the wall of the tower of St. Osyth's Priory, Essex. One is said to have been immured in the chancel wall of Bridgerule Church.⁶ The ceremonial benediction of candles in the Roman Ritual is proof that the belief in the efficacy of candles to protect dwellings was accepted by the Church: “From the habitations of those in whatsoever places they were lighted or placed, the princes of darkness, with all that minister

¹ *On Foundations.*

² *Ibid.*

³ *Primitive Culture*, vol. ii., p. 195.

⁴ *Ibid.*, vol. ii., p. 196.

⁵ Brand, *Popular Antiquities*, p. 24.

⁶ *On Foundations.*

to them, were frightened, routed, and trembling fled away."¹

The belief which formerly prevailed in corpse-candles originated in the supposed connection between flame and life, and in some primitive ideas of the soul, which will be discussed further in subsequent chapters. The death-light, or corpse-candle, was supposed to move between the churchyard and the house where death was about to take place. It is thus referred to by the Reverend Increase Mather: "In some parts of Wales Death-lights, or Corpse-Candles (as they call them) are seen in the night time going from the house where somebody will shortly die, and passing into the Churchyard. Of this, my Honored and never to be forgotten Friend, Mr. Richard Baxter, has given an account in his Book about Witchcrafts lately published."²

The holy perfume was a "favorite accessory to sacrifice" from early times. It was thought to be the blood of an animate and divine plant.³ Even the right to look upon the sacred trees was reserved to certain holy families, who, when harvesting the gum, must not be defiled by contact with the dead, or with women.⁴ "According to the work of the apothecary, the pure incense of sweet spices" was prepared for the holy tabernacle.⁵

¹"Ut quidcunque locis accensæ, sive positæ fuerint, discedunt principes tenebrarum, et contremiscant, et fugiant pavidicum omnibus ministris suis ab habitationibus illis," etc.

² *Wonders of the Invisible World*, p. 244.

³ *Religion of the Semites*, p. 406.

⁴ *Ibid.*, p. 406, note and reference to Pliny.

⁵ *Exodus xxxvii.* 8.

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The perfume is an essential part of sacred things. According to tradition among the natives of Martinique, to smell of the flowers devoted to the Virgin is to depreciate the offering. The Virgin is cheated and cannot be expected to receive them with so much favor.”¹

Incense burned on the threshold of the door and at the window was a protection against backbiters and slanderers, according to Tuscan tradition. “Against people who chatter evil against us, take incense with the two fingers and the thumb and put it on the threshold of the door and at the window . . . set fire to the incense, and say,

“Incense, Incense !
Mayst thou burn well !
And so may burn, and so may burn
The tongues who speak ill of me.”²

And likewise, according to an incantation described by Ovid, three pinches of incense put under the threshold in a mouse-hole will give protection from the evil eye and a slanderous tongue.³

The ceremony attending the commencement of building a typical aboriginal house in New Mexico is described as follows : The material for the structure having been collected, the builder goes to the village chief, who prepares for him four small eagle feathers. The chief ties a short cotton string to the stem of each, sprinkles them with votive meal, and breathes upon them prayers for the welfare of the house to be

¹ *Two Years in the French West Indies*, Lafcadio Hearne, p. 376.

² *Etruscan Roman Remains*, Charles Godfrey Leland, p. 322.

³ *Ibid.*, p. 323.

built and those who are to occupy it. The name of these feathers is Nakwakwoci, and means a breathed prayer. The prayers are addressed to Masauwu, the sun, and other deities concerned in house-life. These feathers are placed at the four corners of the house and a large stone is placed over each of them. The builder then decides where the door is to be located, and marks the place by setting some food on each side of it. He passes round the site sprinkling piki crumbs and other food, mixed with tobacco, along the lines to be occupied by the walls. As he sprinkles the offering he sings his Kitdauwi, house-song: "Si-ai, a-hi, si-ai, a-hai."¹

In the Masonic ceremony of laying the foundation, the Grand Treasurer places under the stone various sorts of coins and medals, amidst solemn music the stone is let down to its place, the Grand Master applies the plumb, square and level to the stone, in their proper positions, and pronounces it to be "well formed, true and trusty," then from the gold and silver vessels, the Grand Master, "according to ancient ceremony, pours the corn, the wine, and the oil on the stone," invoking a blessing upon the people, and assistance of the higher powers in the erection and completion of the structure, and protection for the workmen in their labor, and preservation from decay for the building. He then strikes the stone thrice with his mallet. The corn is emblematic of nourishment, the wine of refreshment, and the oil of joy.² In commenting upon

¹ *The American Antiquarian*, vol. xviii., pp. 18, 19.

² *Encyclopedia of Masonry*, p. 187; *The Masonic Manual*, Robert Macoy, pp. 125, 126.

this ceremony, and with particular reference to the burying of the coins and medals and pictures, Mr. Speth observes: "I do not assert that one in a hundred is conscious of what he is doing; if you ask him he will give some different reason; but the fact remains that unconsciously, we are following the customs of our fathers, and symbolically providing a soul for the structure.¹ The oil and wine and corn have taken the place of the blood of the primitive sacrifice, and in the language of the following closing lines of a hymn used in concluding the ceremony of laying the corner stone, we are almost unconsciously carried back to the early belief that the foundation must be built on a living being:

" On Him, this corner stone we build,
To Him, this edifice erect;
And still, until this work's fulfill'd,
May Heaven the workman's ways direct." ²

¹ *Builders' Rites*, p. 22.

² *Masonic Manual*, p. 296.

CHAPTER VI.

IMAGES.

IN preceding chapters¹ we have referred to the curious animistic belief quite generally accepted by primitive races, in accordance with which, inanimate objects are regarded as having life, or spirit, or soul. It can hardly be questioned that this conception of life is primarily associated with the earliest sacrificial rites pertaining to building. Some further observations upon the character of this early belief seem essential to a proper consideration of the substitution of images for men and beasts in these ceremonies.

According to ancient division, soul was the life of the senses, or animal life, as distinct from body, on the one hand, and spirit, on the other.² Paul to the Thessalonians, asks the preservation of the whole "spirit and soul and body."³ Body was the habitat of soul which went out when a man died, as one forsakes a burning house.⁴ This is characterized by Mr. Tylor as "the ethereal, surviving soul of early culture." Says he: "The soul, as recognized in the philosophy of the lower races, may be defined as an ethereal surviving being,

¹ Chapters i. and v.

² *Capias and His Contemporaries*, Edward H. Hall, p. 142, note.

³ *I. Thessalonians* v. 23.

⁴ *Primitive Culture*, vol. ii., p. 16, note.

conceptions of which preceded and led up to the more transcendental theory of the immaterial and immortal soul which forms part of the theology of higher nations."¹

The Roman poet Lucretius discusses the question whether souls when men die hunt for particular atoms of worms, and build for themselves carcasses in which they may dwell, or whether they infuse themselves into bodies already made. The science of his day could not comprehend the possibility of myriads of living worms in the decaying body without some fragment of its life being left in it at death to animate them.² In view of the dangers arising from the transmission of the soul from one body to another, the poet asks :

" Can, then, the soul, thus impotent of frame,
When once disrobed, abandoned, and exposed,
Through the wide air, to every boisterous breeze,
Can it then triumph, dost thou firmly deem,
Not o'er all time, but e'en one moment live ? " ³

It was sometimes held that the soul was multiple. Some of them might perish at death but one at least survived indefinitely, and was transferred to some new sphere of activity, its power to do good or evil being thereby increased.⁴ As with man so " each bird, each bush, each rock has its own vital principle."⁵ It was sometimes identified with a man's breath.⁶ The dying man might transfer it to another. Hence they would sometimes crowd around the dying man to catch his

¹ *Primitive Culture*, vol. ii., p. 24.

² *Watson's Translations*, Bohn, p. 130.

³ *Good's Translation*, Bohn, p. 376.

⁴ *The Religion of Primitive Peoples*, D. G. Brinton, p. 71.

⁵ *Ibid.*, 63.

⁶ *Ibid.*, 72.

soul.¹ The sister of Dido exclaims, "If there still remains any last fluttering breath I will catch it with my lips."² Says Professor Frazer: "The houses in Nias are raised above the ground on posts, and it has happened that when the dying man lay with his face on the floor, one of the candidates has bored a hole in the floor and sucked in the chief's last breath through a bamboo tube."³ The soul of a man might be transferred to his statue, or his image, or to a tree.

The soul of a tree might take up its abode in another tree. Some tribes when cutting down a tree, would leave one twig standing, or plant another tree, that the spirit might not be rendered homeless. If a spirit forsook a tree, or having left it for some purpose, forgot its way back, the tree would die.⁴ The nineteenth Dynasty Egyptian tale of the two brothers relates that Bata placed his soul in a cedar tree for safekeeping, but when the tree was cut down, he fell dead.⁵ The permanent loss of the soul meant swift destruction. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"⁶ The conclusion follows in primitive thought, that to insure the stability and permanence of anything, say of a new house, it was necessary to provide it with a soul of its own. The safety of the building was the primary object and this was essential to effect it.

¹ *The Golden Bough*, vol. i., p. 238.

² Virgil's *Aeneid*, Bohn, iv. 238.

³ *Golden Bough*, vol. i., p. 238.

⁴ *Builders' Rites*, p. 2.

⁵ *Religion and Conscience in Ancient Egypt*, W. M. Flinders Petrie, p. 35; *Records of the Past*, vol. ii., p. 147.

⁶ *Matthew* xvi. 26.

The soul of a dying chief was sometimes caught in a bag, which was fastened to an image made to represent the deceased. The soul would then pass into the image.¹ The escape of the soul was thought to be by the openings of the body. In Celebes, they sometimes fasten fishhooks to a sick man's nose, navel and feet, so that if his soul should try to escape, it may be hooked and held fast.² A Haida medicine-man carries a hollow tube in which he bottles up lost souls and restores them to their owners. A picture in a Russian Bible of the seventeenth century shows Lazarus looking on smiling while the Evil One pulls with a long hook the soul of Dives away, to the music of the drum, accompanied with the groans of other imps.³ In a Terra Cotta from Melos, of Perseus with the head of the decapitated Medusa, the soul of Medusa is represented by a small figure rising out of the headless body and reaching for the head.⁴

When the Prophet Zoroaster converted King Vish-taspa, one of the stipulations the king sought to make with the prophet before he accepted the new Faith, was that his soul should not leave his body until the resurrection. In this way he would thwart his enemies should they by any witchcraft seek to rob him of his soul, and so bring about his destruction.⁵

It was a very ancient belief that if an image was made of a man and any injury was inflicted upon the

¹ *Golden Bough*, vol. i., p. 239.

² *Ibid.*, vol. i., p. 123.

³ *Demonology and Devil Lore*, M. D. Conway, vol. i., p. 201.

⁴ *The Open Court*, Nov., 1898.

⁵ *Zoroaster*, A. V. W. Jackson, p. 65.

image, the living man would be afflicted in a corresponding manner. If the image was gradually consumed the man would pine away and die. One of the Babylonian tablets contains a formula for exorcising evil spirits who make images to work evil with. It reads: "He who makes an image which injures the man, an evil face, an evil eye, an evil mouth, an evil tongue, evil lips, an evil poison, spirit of earth, remember, spirit of heaven, remember."¹ In the Code of Alonzo, the wise, of Castile, in the thirteenth century, this use of images was condemned as causing death or permanent infirmity to those against whom they were used. The law condemned to death those who made use of them. However, those who used images for good purposes, for casting out devils, for removing ligatures, for dissolving hail-clouds or fog, or for destroying locusts and caterpillars were not punished.² In 1317, Pope John XXII. issued a bull against science and magic in which he asserted that an attempt had been made to kill him by piercing a waxen image of him with needles in the name of the devil.³ With the Dacotahs of North America when any one was ill an image of his disease, a boil or what not, was carved in wood. This image was then placed in a bowl of water and shot at with a gun. When the image was destroyed the disease disappeared.⁴ The Philistines made

¹ *Records of the Past*, vol. i., p. 136.

² *History of the Inquisition*, Henry Charles Lea, vol. iii., p. 430.

³ *Warfare of Science with Theology*, Andrew D. White, vol. i., p. 384.

⁴ *Myth, Ritual and Religion*, Andrew Lang, Silver Library, vol. i. p. 99.

images of their emeralds and their mice and stowed them away in the ark in order to get rid of them.¹ Red-Indians and Australians make images of bears and kangaroos and spear them in order to ensure success in the hunt.²

April 26, 1315, Enguerrand de Marigny was arraigned at Vincennes before a council of nobles, and condemned to death, and executed on the 30th, on the charge of instigating his wife and sister to employ a certain man and woman to make waxen images of the young King Louis Hustin, and other personages, for the purpose of causing them to wither and die.³ Jean d'Amant, in 1317, was tried before Bishop Reggio charged with attempting the life of the Pope, and under torture, confessed to fabricating figurines, for that purpose, under the command of devils, and was condemned and executed.⁴

In 1529 Pierre Recordi was tried and condemned for making wax figurines, with invocations of demons, having prepared the images with the blood of toads mixed with his own blood and saliva, as a sacrifice to Satan, for the purpose of obtaining possession of certain women. An image was placed under the threshold of the house of a woman he desired to gain control of, when, if she did not yield to him, she was tormented by a demon. When the images had accomplished their work they were tossed in the river, and a butterfly was sacrificed to the demon. Recordi was

¹ *I. Samuel* vi. 4, 5.

² *Myth, Ritual and Religion*, vol. i., p. 100.

³ *History of the Inquisition*, vol. iii., p. 451.

⁴ *Ibid.*, vol. iii., p. 452.

condemned to perpetual imprisonment with chains on his hands and feet, in the Carmelite Convent of Toulouse.¹ Plato condemned the use of waxen images by sorcerers in Greece, where they were set up at the cross-roads or affixed to the door of the victim, or at the tomb of his ancestors.²

Professor Jastrow speaks of the popular use of images among the ancient Assyrians. An image of the desired victim was made of clay, or pitch, honey, fat, or other soft material, and physical torture was inflicted upon the person represented by "burning it, burying it among the dead, placing it in a coffin, casting it into a pit or into a fountain, hiding it in an inaccessible place, placing it in spots that had a peculiar significance, as the doorposts, the threshold, under the arch of gates ; it would prognosticate in this way a fate corresponding to one of these acts for the unfortunate victim."³

The laws of Draco treated inanimate objects as if living beings. They were punished for injuries accidentally committed. The statue of Theagenes was indicted for murder because it finally fell upon one of his enemies who persisted in scourging it daily, and killed him. Under the law it was thrown into the sea.⁴

One phase of the curious belief in relation to the soul in the thought of primitive people, is manifested in the formerly widespread custom of sacrifice at tombs. Small wooden figures are found in mummy cases which

¹ *History of the Inquisition*, vol. iii., p. 456.

² *Ibid.*, vol. iii., p. 389.

³ *The Religion of Babylonia and Assyria*, p. 268.

⁴ *Pausanias*, book vi., chap. ii.

are supposed to represent servants who accompanied their master to the realm of the departed, in order to serve him there. They were termed by the Egyptians *ushebte*, "answerers," that is, those who would answer for the departed, and perform work for him.¹

Slaves and concubines were immolated at the funeral of a chief of the Aztecs. At the obsequies of the Chichimec rulers the guardian of the domestic idols was the first victim sacrificed. Two male slaves and three women were sacrificed among the Miztecs. In Michoacan seven women were sacrificed at the death of the chief. All were to serve him. In the honor of Nezahualpilli two hundred men and a hundred women were offered up.² On the death of an Inca, the body was embalmed and removed to the temple of the sun at Cuzco, but the bowels were taken from the body to the temple of Tampu, five leagues away from the capital, and with them were buried plate and jewels, and sometimes a thousand servants and concubines.³

Some slaves are sacrificed at once when a person of consequence dies among the Ashantees so that he may have immediate attendance. A sufficient number of attendants are provided for him later. Heads of victims are placed at the bottom of the grave. Some of the lookers-on are called to assist in arranging the coffin or basket, and just as it rests upon the heads, a stone from behind stuns one of the assistants, followed by a cut in the back of the neck,

¹ *Biblical Antiquities*, Smithsonian Institution Publication, p. 1003 ; *The Mummy*, E. A. Wallis Budge, pp. 211, 215.

² *Pre-Historic America*, Marquis de Nadaillac, p. 304.

³ *History of Peru*, W. H. Prescott, vol. i., pp. 33, 34.

when he is rolled into the grave which is filled up at once.¹

According to the Nilus' account, the holy camel was sacrificed by the Arabs upon a rude cairn, or heap of stones, and Grant Allen thinks this primitive altar was the grave of a chieftain of the tribe.²

Egyptians of wealth and standing sacrificed their servants at the tomb so that they might follow their masters, as helpers, and be ready to till the fields of Aalû. Their bodies were embalmed and their statues placed in the tomb, prayers were inscribed for them, and they were expected to serve their masters faithfully in the next world in recompense for the care bestowed upon their mortal remains. In later times the mummiform statuettes already referred to took the place of human sacrifices.³

Gonds of India sometimes make straw-men and sacrifice as substitutes for human sacrifice. An Indian law-book prescribes that when the sacrifice of lions, tigers or human beings is required, an image of a lion, tiger, or man shall be made with butter, paste or barley meal, and sacrificed instead.⁴

A story is told by Marco Polo illustrating the belief that the life or soul can be transferred to the image, and the image substituted for the living person. In describing the burial custom of the better class of people in the city of Sachion in one of the provinces of the Great Khan, he says: "When the body is carried

¹ *History of Religions*, Thomas Williams, 1823, p. 27.

² *Idea of God*, Grant Allen, p. 333.

³ *Religion of the Ancient Egyptians*, A Wiedeman, pp. 254, 255.

⁴ *Golden Bough*, vol. i., p. 252.

through the city to be buried without, wooden cottages are erected in the way, with a porch covered with silk, in which they place the body, and set before it bread, flesh and delicate meats, supposing the spirit to be refreshed therewith, which is held to be constantly present at the burying of the body; and when they come to the place where the body is to be buried, they diligently and curiously paint upon papers made of the bark of trees the images of men and women, horses, camels, money and garments, all the instruments of the city sounding, which are burned together with the dead body; for they say, the dead man shall have so many man-servants, and maid-servants, and cattle, and money, in another life, as pictures of them were burned with him, and shall perpetually live in that honor and riches."¹

The same author also tells us that all the great Khans and Princes of the blood of Zingis are carried to the mountain of Altai to be buried, wherever they may die, although it may be a great distance. Those who carry the corpse to the burial-place kill all with whom they meet, commanding them to go and serve the King in another life. They also kill the best horses with which they meet. When the body of one of the great Khans was carried to the mountain ten thousand people were slain by the soldiers on the occasion, to furnish the king an army in the other world.² The horse of Baldur and his dwarf were burned with his body.³ On the funeral pyre of Patroklos Achilles

¹ *Voyages of Marco Polo*, chap. xi.

² *Ibid.*, chap. xiii.

³ Mallet's *Northern Antiquities*, Bohn, p. 448.

placed the horses and hounds of the dead warrior.¹ It is but a little more than a hundred years since at the funeral of a cavalry general at Treves, his horse was led in the procession and killed at the grave and thrown upon the coffin.² "A cook, a groom, a page, a courier, and horses" were buried with the Scythian kings, according to the oldest of historians.³ Riderless horses in the funeral procession of dead soldiers are modern survivals of the ancient rite.

The artistic representation of the soul as a small human image has already been mentioned. This conception was common to many districts of the East. "The idea of a soul as a sort of thumbling is familiar to the Hindus and to German folk-lore."⁴ We have spoken of the anxiety of King Vishtaspa lest his soul should escape from his body into the hands of his enemies. During the sleeping hours it was especially liable to wander away. If detained beyond a certain time its owner sickened and died.⁵ Other wandering souls might take possession of its habitation during its absence. It might fall into the hands of unscrupulous mercenaries and be held for reward, or purposes of magic. It might meet with injury inflicted for revenge by an enemy, and then the owner would die. By artful contrivances these souls were sometimes enticed away from their rightful homes.

A study of this widely-spread belief throws light on the language of the Prophet. It seems to me unquestionable, that it was these traffickers in souls which

¹ *Iliad*, xxiii. 175.

² *Primitive Culture*, vol. i., p. 474.

³ *Herodotus*, iv., 71, Cary's translation.

⁴ *Primitive Culture*, vol. i., p. 450, note.

⁵ *Ibid.*, i. 438.

the prophet Ezekiel condemns : “ Woe to the women that sew pillows to all armholes, (amulets on all wrists),¹ and make kerchiefs upon the head of every stature (fillets for the heads of persons of every height) to hunt souls ! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you ?²

And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies ?³

Wherefore thus saith the Lord God ; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted ; and ye shall know that I am the Lord.”⁴

¹ Polychrome *Ezekiel*, C. H. Toy, xiii. 18. Amulet is explained in a note as a magic wristband in which a spirit is supposed to dwell.

² Professor Toy says the last clause cannot be satisfactorily translated and better be omitted. Notes to chapter 13. The meaning is clear, however, as rendered in the King James version, if the interpretation here given is correct.

³ It is probable that the translators of the King James version believed in the actuality of these transactions with souls. It will be remembered that, in their dedication, they exalted the King for his book in defense of the belief in Witchcraft, which he had written in answer to the work of Reginald Scott, who pronounced it a delusion.

⁴ *Ezekiel*, King James' Translation, xiii. 18-21.

Mary Kingsley says that the Negroes on the West Coast of Africa are continually setting traps to catch the souls which wander from bodies of those who are asleep. When they have caught the soul they tie it up over the canoe fire and the owner sickens and dies. The trapper cares not whose soul he has caught. It is a matter of business with him. He holds it for reward and will only deliver it up on payment of his fees. Some witch doctors keep asylums for the entertainment of lost souls which have been wandering, and on return, found the bodies to which they belonged occupied by trespassing souls. These professionals harbor these strayed outcasts, and finally dispose of them to parties who have been bereft in like manner. Sometimes a trap is set for some particular soul which they desire to gain possession of. The trap is carefully baited. Knives and sharp hooks are concealed in the bottom of it when the trap is set for some one whom they wish to injure or destroy. If in this way they succeed in lacerating or damaging the soul, even if it returns to its proper owner, he will then sicken and die.¹

A similar belief is found at Uea, one of the Loyalty Islands. It is said they formerly had soul-doctors who were sent for when a man was ill, to restore souls to forsaken bodies. The doctor when sent for with his assistants to the number of twenty or more went to the burial-place of the family of the sick man, and arriving there, commenced playing on their nasal flutes to entice back the fugitive spirit to its old tenement. The women assisted by whistling. Finally the procession moved towards the dwelling of the invalid, playing their flutés

¹ *Travels in Western Africa*, Mary H. Kingsley, p. 462.

and whistling, and so enticing back the truant spirit. which as they entered the house was peremptorily ordered to enter the body of the sick man.¹

Among the Karens the "Wi" has the power of reviving the dead or dying, but he must first catch the spirit of some person alive and divert it to the dead one.²

These crude ideas of early races in relation to the soul or life have been dwelt upon to a considerable extent, for to them is traced the origin of the belief in the efficacy and potency of images as substitutes for living beings. It remains to point out some traces of this substitution in the rites under consideration, in ancient and modern times.

The ancient Romans were accustomed to place statues and images, as substitutes for living persons, under the foundations of their buildings.³ Mr. Speth says: "In Rome many statues have been found in foundations, actually hidden from sight, although good works of art."⁴ A fine statue was unearthed at the foundations of a convent which was being enlarged. It was carefully buried again by order of the monks who were superintending the work, in deference to the primitive belief of those who had originally placed it there.⁵ "At Rome models in wax or dough often took

¹ *Principles of Sociology*, Herbert Spencer, vol. i., p. 777, quoting from W. W. Gill's *Myths and Songs from the South Pacific*.

² *Ibid.*, p. 777, on authority of Dalton's *Ethnology of Bengal*.

³ *The Threshold Covenant*, p. 56.

⁴ *Builders' Rites*, p. 9.

⁵ *The Threshold Covenant*, p. 56.

the place of animals. The same thing took place at Athens."¹ The successors of the Hindu Rajahs who laid their foundations in blood, sacrificed effigies of dried milk, according to the formula laid down in the later books.²

¹ *Religion of the Semites*, p. 222, note.

² *Builders' Rites*, p. 45.

CHAPTER VII.

IMAGES (*continued*).

IN the Early and Middle Ages the science of the stars was supposed to exert a potent influence on all things human and terrestrial. Divination by points or circles made on the earth, or by casting figures, directed builders rightly. A Chinese author says, if bridges are not placed in proper position, such as the laws of geomancy indicate, they endanger the lives of thousands, by bringing about a visitation of smallpox, or sore eyes.¹ Books of geomancy, necromancy, and books of the Images were accepted authorities in the Middle Ages. Savonarola says every prelate had his astrologer and the Church itself was governed by astrology, at the end of the fifteenth century.² If the foundations of a house were to be laid, the astrologer stood by with his astrolabe to take the stars.

The foundation of a city among the ancient Assyrians was a religious act. The preliminary operations were to be conducted with great care. Even the maledictions of the former owners of the soil might bring ill-luck upon the new city. "Each detail in the arrangements," says Maspero, "is marked by long and complicated rites. It does not suffice to trace out an

¹ *Demonology and Devil Lore*, M. D. Conway, vol. i., p. 204.

² *History of the Inquisition*, Charles Henry Lea, vol. iii., p. 438.

enclosure, to plan streets, to open markets, to assemble haphazard several thousands of families ; if the founder wishes that his work should last and prosper, he must draw within its walls not only a human population, but a divine one, too ; he must invoke a number of gods, who will not leave the town and will undertake to protect the inhabitants.”¹ Therefore, when Sargon, the great King of Assyria, in the twelfth year of his reign, founded the capital city of Dur-Sarginu, before beginning his operations, he devoutly consulted Hea, the king of the gods, and his sister Damkou. He went to the temple of Ishtar, Queen of Nineveh, and implored her blessing upon his scheme. Finding favor in her eyes, and receiving assurances of her assistance, he assembled his laborers and collected his materials. The city was laid out and its sides were traced with angles corresponding to the four points of heaven. To sanctify this structure and avert evil influences, figurines in baked clay, representing the great gods of the country, and cylinders and amulets were placed in various parts of it and in the openings for the gateways.² The very bricks for public buildings were holy things. They could only be made at certain seasons of the year, and must be prepared under the auspices of the lord of foundations, the god Sivan, in the month which bore his name. “The King, therefore, came during the first days of Sivan, and encamped with a large suite in the plain of Magganoubba. An altar had been erected ; he lit the fire, poured a libation in to the consecrated brass vase, killed a bull, and with

¹ *Life in Ancient Egypt and Assyria*, G. Maspero, p. 193.

² *Ibid.*, p. 196.

uplifted hands he prayed that Sivan and his father, Bel, the architect of the universe, would consent to direct the works."¹ Long afterwards, when it is finished, each of the gates is dedicated to one of the principal gods of the city, and the huge winged bulls, with human heads, are placed against the inner walls to stand as "the mystic guardians of the city," and to "ward off not only the attacks of men, but the invasion of evil spirits and of pernicious maladies."²

As figures of composite animals of stone or metal, sometimes of colossal size, were placed at the entrances of the temple of the gods and the palaces of kings, by the Assyrians, which were considered as emblems of divine power, and believed to exclude all evil,³ so lions were placed on either side of the steps of the gilded ivory throne of Solomon. There were six steps, and there were stays on either side on the place of the seat, and two lions beside the stays. Twelve lions stood upon either side.⁴ The winged composite figures of the Assyrians are connected by Assyriologists with the creatures seen in the vision of Ezekiel, and with the cherubim guarding the entrance to the Garden of Eden, and with those carved on the Ark of the Covenant.⁵ Says Professor Toy: "The form of the creatures is made up by the Prophet's imagination out of Babylonian material; they bear a close resemblance (except in their upright form) to the guardian deity. Such composite forms, which go back to a remote antiquity,

¹ *Life in Ancient Egypt and Assyria*, p. 200.

² *Ibid.*

³ *Biblical Antiquities*, Smithsonian Publication, p. 1008.

⁴ *I Kings* x. 19, 20.

⁵ *Biblical Antiquities*, p. 1008.

came originally from the old animal-worship.”¹ Mr. E. B. Tylor says: “It is improbable that at the time of Ezekiel there were any other types in the world answering the description of the four wings and the hands below them, except such Babylonian-Assyrian winged deities, and the adaptations of them by neighboring nations.”² Of the Assyrian winged beings carrying fertilizing cones in their hands, before the sacred palm-tree, which were conspicuous on the palace walls of Nineveh, Mr. Tylor says, “In more degenerate forms the art-student may trace the influence of such groups in the ornamentation of the Renaissance, as in the Loggie of the Vatican.”³ They are “the predecessors of the winged genii whose graceful forms pervade Greek, Etruscan, and Roman art. In later times when Christianity became an imperial religion, the Victories and Cupids and guardian genii of pagan Rome with slight change gave rise to the Christian angels, and as such have ever since retained their artistic place.”⁴ The Assyrian palm-tree separated from the winged deities whose office was to make it fruitful, has made its way over the world, and given rise to the conventional Greek ornament called the “honeysuckle.” “Reduced to mere decoration, this pattern pervades modern buildings and furniture, repeated with wearisome iteration by craftsmen from whose minds the sense of original meaning in ornament has long since died out. It is curious to see sometimes on a church wall the honeysuckle pattern bordering a space round sculptured

¹ Polychrome *Ezekiel*, C. H. Toy, p. 95, note 6, chap. 1.

² *Proceedings of the Society of Biblical Archeology*, June 3, 1890, p. 391.

³ *Ibid.*, p. 392.

⁴ *Ibid.*, p. 393.

angels, and to remember how far off and how long ago it was that the ancestor of the angel tended the ancestor of the plant.”¹

The ancient Egyptians believed the gods themselves inhabited statues or figures made in their honor.² The custom of placing figures in temples and tombs is as old as the settlement of the Egyptians in Egypt.³ By taking with him to the tomb the statuette of any god, the deceased placed himself under the special protection of that deity, who would help him according to his power in the world to come. The greater the number and variety of gods he took with him, the more sure was he that the power of one would supplement that of another. These statues were supposed to be changed into real gods in the underworld, who would hasten to his service when properly invoked.⁴

Images of divinities were placed in secret cavities in the walls of the houses which were supposed to be able by their influence to protect from evil influences the inhabitants of the dwelling. They were also buried in sand around the temples for the same purpose.⁵ The secret cell in the walls for the images in a temple at Dabod, is described by Miss Edwards: “Adjoining the sanctuary is a dark side-chamber; in the floor of the side-chamber is a pit, once paved over; in one corner of the pit is a man-hole opening into a narrow passage; and in the narrow passage are steps leading up to a

¹ *Proceedings of the Society of Biblical Archeology*, June 3, 1890.

² *The Mummy*, E. A. Wallis Budge, p. 267. ³ *Ibid.*, p. 303.

⁴ *Religion of the Ancient Egyptians*, A. Wiedemann, p. 296.

⁵ *The Mummy*, pp. 267, 269.

secret chamber constructed in the thickness of the wall." A block of masonry closes the secret entrance so perfectly as to defy detection.¹

Figures of the kings were placed in the temples and honored with services and offerings. According to the Rosetta stone the priests of all Egypt decreed that a figure or statue of Ptolemy V. Epiphanes, should be placed in the most conspicuous part of every temple, and service be performed three times daily before it.² Nineteen statues of Ti, a gentleman of the Fifth Dynasty, were found immured in the walls of his tomb.³ A hiding place without inlet or outlet was constructed for the accommodation of these statues in the thickness of the wall of the tomb.⁴ "Every sculptured statue, every painted portrait, whether of a living person or of a dead person, was regarded as a supplementary body dedicated to the service of the Ka,"⁵ which Miss Edwards defines as the life or vital principle.⁶

Images of the gods of vanquished people were carried home by their conquerors, among ancient nations. The captivity of the god was the humiliation of its worshippers. It was practised by the Persians, the Greeks and the Romans.⁷ A temple was appropriated to the idols of conquered nations in the city of Mexico.⁸ The Peruvians carried to the temple of the

¹ *A Thousand Miles up the Nile*, Amelia B. Edwards, vol. ii., p. 166.

² *The Mummy*, p. 301.

³ *Pharaohs, Fellahs and Explorers*, Amelia B. Edwards, p. 140.

⁴ *Ibid.*, p. 116.

⁵ *Ibid.*, p. 134.

⁶ *Ibid.*, p. 129.

⁷ Pausanias' *Description of Greece*, vol. viii., p. 46.

⁸ *Myths of the New World*, p. 332.

sun at Cuzco images of deities of nations over whom they were victorious, and, held in captivity, they ranked among the inferior gods of their conquerors.¹ Through the possession of their images the help and favor and protection of the gods they represented would be obtained. For this Rachel stole the Teraphim.² On the trial of Bridget Bishop for witchcraft, in New England, it was proven, that "poppets made up of rags and hog's bristles" stuck with headless pins, points outward, were entombed in her cellar-walls.³

"The great powers of evil," says Leland, "among whom was death, were more afraid of their own likenesses than of anything else, for which reason horrible figures were placed here and there to protect all houses," among the Babylonian and Ninevite peoples. In this way the same author accounts for the presence of odd and puzzling figures, in Christian churches in the Middle Ages. It was a "manifold application of the principle of homeopathy," according to the lore of the time, "the driving out of devils by devils."⁴

A hideous statue with a club stands at each of the four corners of the city walls of Mandalay, a survival of the ancient custom of the old Burmese kings, who buried a man alive at each of the corners of the walls of their capital city for its protection.⁵

¹ Prescott's *Conquest of Peru*, vol. i., p. 78.

² *Genesis*, xxx. 19.

³ *Wonders of the Invisible World*, Cotton Mather, p. 137; *The Magnalia*, ii. 397.

⁴ *Etruscan Roman Remains*, C. G. Leland, p. 306.

⁵ *Builders' Rites*, p. 43, on authority of a paper read before the Ninth International Congress of Orientalists, in 1892.

In 1885, in the Anglo-Burmese war, King Thibaw employed Brahman astrologers, to establish a cordon of spiritual guards, by their incantations, round the palace stockade, that they might protect the royal inmates and drive back the British soldiery.¹

The Lacedemonians erected a statue of Enyalios, the war-god, in fetters, believing that, in this way, they could always retain him with them to conquer their enemies.²

There were discovered a few years ago, in the interior of a bastion of London wall, figures and sculptures which are preserved in the Museum at Guildhall.³ When the north wall of the parish church of Chumleigh in North Devon, was taken down a few years ago, there was found in it a very early carved figure of Christ crucified to a vine, or interlacing tree. The north wall having been falling in the fifteenth century, had been re-erected, and this figure was laid in it, and the wall built over it.⁴ There have been found immured in foundation walls in Holland rude objects resembling nine-pins, which were thought to be rude imitations of babes in swaddling clothes, substituted for living children.⁵

Painted images on the walls, and sculptured images built into the walls, of temples and churches, have been common from the remotest historical times, although the primary ideas of utility connected with their primitive use has been lost sight of in later times, and

¹ *Builders' Rites*, p. 43.

² Pausanias' *Description of Greece*, book iii., chap. 15.

³ *Builders' Rites*, p. 10. ⁴ *On Foundations*. ⁵ *Ibid*.

they have come to be regarded largely as artistic adornments.

The image of the Virgin with a light before her, in a house in St. Pierre Martinique, is believed by the natives to entice the Virgin in, to bless the occupants, when she walks the street in her daily visitation, at six o'clock.¹

For the protection of the great one-story wooden communal buildings of the pueblo on the Northwest Coast, the main house-posts of fir, two or more feet square, ten feet tall, were carved to represent the thunder bird, the lightning snake, Dokibatl the Changer, or some other mythological character, or some family totem.²

The Swastika which some suppose to have been the earliest form of the cross, is said to have been carved on the temples, and other edifices of Mexico and Central America.³ It was in use in India, fifteen centuries before the Christian era, and is found on a number of Buddhist edifices.⁴ In India it was placed on the wall beside the doorpost to guard against the evil eye. It was depicted on the place where the family gods were kept, and on the rock walls of the caves.⁵ It has been found in pre-historic lake dwellings of the bronze age.⁶ A Chinese work says Wu Tsung-Chih, a learned man of Sin Shui, built a residence which was named "Wan-Chai," because of the Swastika decorations of the

¹ *Two Years in the French West Indies*, Lafcadio Hearne, p. 376.

² *The American Antiquarian*, vol. xviii., p. 21.

³ *The Swastika*, Smithsonian Publication, p. 797.

⁴ *Ibid.*

⁵ *Ibid.*, pp. 803, 805.

⁶ *Ibid.*, p. 806.

exterior.¹ It was placed on bells of parish churches at Appleby, Mexborough, Haythersaye, Waddington, Bishop's Norton, West Barkwith, and other places, as a magical sign to subdue the vicious spirit of the tempest.²

A gigantic sculptured head, seven feet high, has been found at Izamal, one of the sacred towns of Yucatan, where the traditions of the natives say, the head of the prophet Zamna was buried beneath the pyramid known as the house of heads and lightnings.³ At Labna, a row of skulls and human figures in stucco adorned the chief building, while actual human heads were enshrined in the masonry of the immense pyramid, Tzem-pantli.⁴ The sculpturing of the great temple of the war-god of the Aztecs represented walls of serpents.⁵ The worshiper at the temple of Quetzacoatl gained entrance by crawling through the half-open mouth of a serpent.⁶ Interlaced serpents were sculptured on the doors of the palace of the Inca, Huayna-Capac, and other buildings at Cuzco.⁷

The hexagonal prism of baked clay preserved in the British Muséum, which was found near Nineveh on the mound of Nebbi Yunus, describes the building of the palace of Esarhaddon. Twenty-two kings "of the land of Syria" brought "from the mountains of Sirar and Lebanon" divine images and bas reliefs for the palace. "In a fortunate month, and on a holy day," the record reads, "great palaces for the residence of my majesty I began to build. Bulls and lions, carved in

¹ *The Swastika*, p. 801.

² *Ibid.*, p. 798.

³ *Pre-Historic America*, Nadaillac, D'Anvers' translation, p. 348.

⁴ *Ibid.*, pp. 340, 360.

⁵ *Ibid.*, p. 358.

⁶ *Ibid.*, p. 359.

⁷ *Ibid.*, p. 415.

stone, which with their majestic mien deter wicked enemies from approaching, the guardians of the footsteps, the saviours of the path, of the King who constructed them, right and left, I placed them at the gates." Lionesses of bronze on sculptured bases were placed within it. "The great building from its foundation to its summit, I built and finished, and called it The Palace, which rivals the world." Within the Palace was placed "the bull of good fortune, the genius of good fortune, the guardian of the footsteps" of his Majesty, to bring joy to his heart and watch over it forever.¹

The old Norse Nithing-post was supposed to have the power of working evil against the party towards whom it was set up, and it would bring destruction upon the dwelling towards which it was turned. A pole with a horse's head made one of great efficacy. A simple twig of the sacred hazel, however, would answer for one. It is related in one of the Sagas, that Jokul and Thornstein, having accepted a challenge from Finbogi, went to the place of meeting at the appointed time, but when, on account of a storm, their opponents did not appear, Jokul resolved to proclaim Finbogi a coward, and set up a Nithing-post against him. So he fashioned from a block of wood the rude figure of a human head, upon it cut magical runes, and fixed it to a post. He then killed a mare, opened the breast, and stuck the post in it, with the carved head turned towards Finbogi's dwelling, to bring disgrace and evil upon him.² When Eigil, in the ninth century, was banished from Norway, he took a horse's head and fixed it to a

¹ *Records of the Past*, vol. iii., pp. 121-123.

² Mallet's *Northern Antiquities*, p. 156.

stake which he drove in the ground, and turning the head towards the land from which he had been driven he exclaimed : "I turn this my banishment against the protecting deities of this country in order that they may all of them roam wildly about and never find a resting place until they have driven out King Eirek and Queen Gunhilda." By this means it was supposed his own wrongs would be turned upon those who had caused them, and compass their destruction.¹

The interlacing vine to which the image of Christ was crucified, which was embedded in the wall of Chumleigh, has a significance reaching far back into antiquity. The Egyptians held the ivy sacred to Osiris, and the Greeks to Dionysus. It crowned the Roman poets. It was the haunt of elves and fairies and had medical and magical properties in the Middle Ages. Marcellus of Bordeaux prescribed ivy taken from the head of a statue, plucked in the waning of the moon, as a cure for pain in the head. On the head of Bacchus it signified life. Christians laid it in coffins as a symbol of life.² On the walls of castles and towers and churches it carried protection from evil spirits which haunted them. It survives as a decoration, although its primitive significance is forgotten.

Interlacing vines and branches were foils against witches and charms to counteract the effects of the Evil Eye. That certain eyes possessed power of fascination and of exerting evil influences, is one of the most widespread and venerable of human beliefs. It is sanctioned by classical authors, physicians and the

¹ Mallet's *Northern Antiquities*, p. 156.

² *Etruscan Roman Remains*, pp. 256, 257.

Fathers of the Church. Its power is recognized in the Hebrew proverb,¹ and by St. Paul.² Some Evil Eye bewitched the tender lambs of Menalcas.³ Pope Pius IX. was credited with possessing the power, and it is said that devout Christians, while receiving his benediction, with amulets and flexions of the fingers, guarded themselves against his Evil Eye.⁴

Serpents were painted on the walls of the Etruscans,⁵ to bring good fortune, and counteract the spells of Evil Eyes. To be effective they must be interlaced, with heads downwards and tails uppermost. They were on the walls of Cuzco and the temple of the war-god of the Aztecs.⁶

Plaiting the hair in interlaces was in Chaldean magic a cure for the headache. Interlaced branches of the mulberry-trees protect the silk-worms from the influence of the Evil Eye in Italy. Bewildering patterns in the carpets avert it in Persia. Rice strewn in the form of a cross about the bed secures it from witches in South Carolina. A linen cloth fastened to the chimney, or mustard on the doorsill, answered the same purpose among the blacks of Missouri. Cords intertwined or braided, as well as serpents, guarded the houses of the Etruscans. Shoes were made with the stitches crossed, and garments with the threads interlaced. Braided charms of cotton, or silk, or linen were carried in the pockets and sold in the shops. Says Leland,

¹ *Proverbs*, xxiii. 6.

² *Galatians*, iii. i.

³ Virgil, *Eclogue*, iii.

⁴ *The Magic of the Horseshoe*, Robert M. Lawrence, p. 13.

⁵ *Etruscan Roman Remains*, p. 168.

⁶ *Pre-Historic America*, p. 127.

“ this belief possibly enters into the real inspiration of all the most decorative art of all Europe, especially of the Middle Ages.”¹

As sunflowers are emblems of the sun, the image of day before which evil spirits flee, therefore an offering of them placed on the threshold protects the house.² A hatchet, a pestle and a broom, in the form of a cross on the threshold, in a house where a babe is born, protects the child from witches.³ For this purpose coins are put under the doorsill when the foundations of a building were laid in China.⁴ The moon might smite with disease or death.⁵ Silver was the moon's own metal.⁶ It were ill-luck not to have silver in the pocket when the new moon appeared.⁷ When the responses of the oracle of the temple of Orapus had healed the afflicted, silver coins were tossed in the fountain.⁸ One secured the favor of elves and spirits if he passed their haunts, by burying silver coins beneath their temples of rocks and trees, and repeating :

“ These things I bury
That I may gratify
Spirits or witches
That they may never
Such things be wanting
Or go against me,
Changing my fortune
From good unto evil.”⁹

¹ *Etruscan Roman Remains*, pp. 168-172. ² *Ibid.*, p. 157.

³ *Ibid.*, p. 208.

⁴ *The Threshold Covenant*, p. 71.

⁵ *Myths of the New World*, p. 117; *Psalms* cxxi. 6.

⁶ *Moon Lore*, T. Harley, p. 219.

⁷ *Ibid.*, p. 218.

⁸ *Pausanias*, book i., chap. 34.

⁹ *Etruscan Roman Remains*, p. 156.

The king's image enhanced the value of the precious metal as an offering. It then became a substitute for the living sacrifice.

The Romans placed leaden seals stamped with the image of the Emperor in the foundations of their buildings, and a Christian house built in the reign of Jovian, the successor of Julian, has been discovered at Rome, buried in the walls of which was a leaden seal with the image of Christ thereon.¹ Whatever may have been the thought in the cultured minds of those who placed the images of the Emperor and of Jesus in their foundation walls, without doubt they were unconsciously following the customs of their ancestors and "symbolically providing a soul for the structure." "From the consciousness of cultured humanity," says Herbert Spencer, "there have so completely disappeared certain notions natural to the consciousness of uncultured humanity, that it has become almost incredible that they should have been ever entertained. But just as certain as it is that the absurd beliefs at which parents laugh when displayed in their children were once their own; so certain is it that advanced peoples, to whom primitive conceptions seem ridiculous, had forefathers who held these primitive conceptions."²

The use of phallic images was widespread in antiquity.³ It was observed in various parts of America. The women of Paraguay carried an image of the phallus

¹ *Magazine of Christian Literature*, vol. iii., p. 47, "Discovery of an early Christian House at Rome," by S. Baring-Gould.

² *Principles of Sociology*, vol. ii., p. 694.

³ *Religion of the Semites*, p. 438.

as an amulet. It was found by the soldiers of Cortez in relief on the walls of the temples in Panuca. It was found among the ruins of Mexico and Yucatan.¹ It was found at Uxmal.² "Reverence for phallic emblems shows itself in the earliest historic remains of Babylonia, Assyria, India, China, Japan, Persia, Phrygia, Phœnicia, Egypt, Abyssinia, Greece, Rome, Germany, Scandinavia, France, Spain, Great Britain, North and South America, and the Islands of the Sea."³

Large quantities of phallic emblems were discovered at Tello, by M. de Sarzac, embedded in the walls, and also at Nippur. Those at Tello are described as made of "baked clay, like long large-headed nails, some eight or nine inches in length," with inscriptions, and "thrust into the bitumen mortar between the bricks." Loftus found at Warka (ancient Erech) "a wall built entirely of these curious nail-headed cones, arranged in patterns." While but few of these were found at Nippur, large numbers of other phallic remains were found "by the side of a brick wall near the outer northern corner of the temple. This wall was encased in an immense mass of mud bricks. . . . The phalli lay along the base of the wall in such a manner that it seemed certain they must have been pushed into the spaces between the bricks, or pressed against the wall, and afterwards fallen to the ground." These were of all sizes from a foot or more down to an inch, and were made of different materials, some clay, some porcelain, some stone, some were ornamented and others were plain. Dr. Peters expresses

¹ *Myths of the New World*, pp. 176, 177.

² *Pre-Historic America*, p. 338.

³ *The Threshold Covenant*, p. 230.

the opinion they were connected with the worship of Ishtar, and were thrust or built into the wall.¹ Is it not probable that these phallic images were foundation offerings, and that they were survivals of more barbarous sacrifices in primitive times?

A magazine for the manufacture of these objects in large numbers was found at Nippur,² and at Lagash, De Sarzac found, besides cones, large numbers of copper statuettes of gods and goddesses and of animals, all terminating in a sharp point or attached to a cone-shaped object. At one place he found a series of them set up in concentric circles in the corners of an edifice and under the floor.³ Professor Jastrow, while not inclined to accept these objects as phallic emblems, says "there can be no doubt that they were used to be stuck into some substance," and that they were placed at various parts of a building "as a means of securing the favor of the gods."⁴

¹ *Nippur*, John P. Peters, vol. ii., pp. 236, 237.

² *Religion of Babylonia and Assyria*, Morris Jastrow, Jr., p. 672.

³ *Ibid.*, p. 673.

⁴ *Ibid.*, p. 673.

CHAPTER VIII.

SHADOWS AND SPECTERS.

To the primitive man, as real as the body itself,¹ is the shadow which it casts upon the wall. The shadow is part of the living being, or the life itself. "May your shadow never grow less," is a salutation the conventional meaning of which is, may prosperity and health attend you; but there is little doubt that its original significance was connected with the crude thought that a shadowless man was a dead man. In the abode of the dead, his shadow betrayed Dante, as a living person.

"As soon as those in the advance saw broken
The light upon the ground at my right side,
So that from me the shadow reached the rock,
They stopped, and backward drew themselves somewhat;
And all the others who came after them,
Not knowing why nor wherefore, did the same.
Without your asking, I confess to you
This is a human body which you see,
Whereby the sunshine on the ground is cleft." ²

The Zulus thought the reason a dead person had no shadow was because the shadow was the soul which had departed from the body when the person died.³ Among

¹ *Principles of Sociology*, Herbert Spencer, vol. i., p. 114.

² *Longfellow's Translation, Purgatory of Dante*, canto iii.

³ *The Principles of Sociology*, vol. i., p. 820.

many races the two were identified as the same. The same word was frequently employed indifferently to signify the soul or the shadow.¹ The Greenlanders say the shadow is one of the two souls which a man has, and it is the one which wanders away from his body at night when he is asleep.² The reflection of a man in the water or in a mirror was believed to be the soul by the Andamanese, the Fijians and many others. The Zulus thought a beast dwelt in dark pools which would take away a man's reflection and leave him to die. The Basutos believed crocodiles had the power to draw the reflection under water thereby causing his death.³ It was for this reason that in ancient India and Greece it was a maxim that one must not look upon his image in water. It was an omen of death to dream of seeing one's self so reflected. If the water-spirit dragged the reflection underneath the water, he would die soulless.⁴

Mirrors are accursed things, in the opinion of the Raskolniks, because they draw out the souls or reflections of people, and so facilitate their escape or capture.⁵ The custom of covering up mirrors after a death in the house is very widespread, and prevails in many countries. The mirror is sometimes covered in the sick room. The soul is then prone to take flight, and the assistance of the mirror in projecting it out of the body might hasten death.⁶ As with shadows and reflections so it is with portraits. They are believed to

¹ *Primitive Culture*, vol. i., p. 430.

² *Principles of Sociology*, vol. i., p. 116.

³ *The Golden Bough*, vol. i., p. 145.

⁴ *Ibid.*, vol. i., p. 146. ⁵ *Ibid.*, vol. i., p. 146.

⁶ *Ibid.*, vol. i., p. 148.

contain the souls of the persons portrayed. It is for this reason that natives are unwilling to have their portraits taken oftentimes. They fear the loss of the soul with the picture, and that death will follow. There is a belief among some people of Russia that if their silhouettes are taken they will die within the year.¹ Instances are given of persons in the West of Scotland who fear to lose their health or life by being photographed.²

In some islands near the equator, where little or no shadow is cast at noon, it is considered dangerous to go out of the house at midday lest a man may lose his soul.³ Magicians in the island of Wetar pretend to be able to kill a man by stabbing his shadow. Demons in the Babar Islands get possession of a man's soul by securing his shadow.⁴ A certain hero among the Manganians was easily slain at noon when it was discovered that as his shadow shortened, his strength waned.⁵ A sacred enclosure on Mount Lycæus is said to have had the peculiarity that neither man nor beasts ever cast a shadow within it. It was believed that if a man entered this enclosure he was sure to die within a year.⁶ The separation of the man from his shadow caused his death. If a man forfeited his soul he cast no shadow. In the "Lay of the Last Minstrel," of the magician who had learned his art "in Padua, far beyond the sea," the poet says :

¹ *The Golden Bough*, vol. i., p., 149 ; *Principles of Sociology*, vol. i., p. 820.

² *Ibid.*, vol. i., p. 149.

³ *Ibid.*, vol. i., p. 142.

⁴ *Ibid.*

⁵ *Ibid.*, vol. i., p. 143.

⁶ *Pausanias*, book viii., chap. 38.

“When in studious mood, he paced
St. Andrews’ cloistered hall,
His form no darkening shadow traced
Upon the sunny wall.”¹

Claude Frollo, in *The Hunchback of Notre Dame*, speculates on the possibility of making gold from sunbeams, and says, “Averoes buried one under the first pillar on the left, in the sanctuary of the Koran, in the Grand Mosque at Cordova; but the vault must not be opened to see whether the operation has been successful for the space of eight thousand years.”²

Sometimes, in Modern Greece, the builder entices a man to the foundation stone, secretly measures his body, or a part of it, or his shadow, and buries the measure under the stone; or he lays it upon his shadow. He will then die in a year.³ The Bulgarians take a thread and measure the shadow of some passer-by. The measure is buried under the foundation stone, when it is expected the man will soon die. If they cannot get a human shadow they measure the shadow of the first animal that passes.⁴ They catch the shadow of a passing stranger in Roumania and immure it in the wall. The man will die in forty days. There were formerly professional shadow-traders who provided architects with shadows for making secure the foundations.⁵

That there is a skeleton in every man’s house is an

¹ *Lay of the Last Minstrel*, Walter Scott, canto i.

² *Builders’ Rites*, p. 48.

³ *Golden Bough*, vol. i., p. 144.

⁴ *Ibid.*, vol. i., p. 144; *The Threshold Covenant*, p. 54.

⁵ *Golden Bough*, vol. i., p. 144; *Evolution of the Idea of God*, p. 253; *On Foundations*.

old proverbial saying. "The proverb is a statement," says Baring-Gould, "of what at one time was a fact. Every house had its skeleton, and every house was intended to have its skeleton; and what was more, every house was designed to have not only its skeleton, but its ghost. . . . At the foundation stone laying of every house, castle, or bridge, provision was made to give each its presiding, haunting, protecting spirit."¹ Providing the building with a specter as a spiritual guard, in this author's opinion, is a later outgrowth of the primarily sacrificial rite. The association of violent deaths with haunted buildings is one of the oldest of traditions. Longfellow says :

"All houses wherein men have lived and died
Are haunted houses. Through the open doors,
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

"Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates."²

"In ballads and traditions the remembrance is still preserved how children and animals were slaughtered for the purpose of strengthening large buildings with their blood."³ The house may be deserted by living occupants, but the traditional specter lingers among the crumbling walls of the decaying structure.

¹ *On Foundations.*

² *Haunted Houses*, H. W. Longfellow, Household Edition, p. 214.

³ *Cornhill Magazine*, Feb., 1887, quoted in Kirk-Grims from Heinrich Heine.

She is dead ; her house is dying,

 Silent house with close-locked doors,
 Ghosts and memories haunt thy floors,

 Vagrant children come and go
 'Neath the windows, murmuring low ;
 Peering with impatient eye
 For a ghostly mystery."¹

In the ballad of the "Count of Keeldar," in the Minstrelsy of the Border, the practise of the ancient Picts in bathing their foundations in blood is alluded to, and the belief that in this rite originated the ghosts which haunted them.

"And here beside the mountain flood
 A massy castle frowned
 Since first the Pictish race in blood
 The haunted pile did found."²

Specters and ghosts haunted the victims of witches only when something unusual had attended the death of the party appearing.³

"Throughout Norway, Sweden, Denmark, and North Germany tradition associates some animal with every church, and it goes by the name of the Kirk-Grim. These are the goblin apparitions of the beasts that were buried under the foundation stones of the churches."⁴ The writer of the above says that when a boy he drew a list of the Kirk-Grims that haunted all the neighboring churches. To the church of the parish

¹ *The Dying House*, by T. W. Higginson, in *Atlantic Monthly*.

² *On Foundations*.

³ *The Magnalia*, Cotton Mather, vol. i., p. 189.

⁴ *Kirk-Grims*.

in which he lived belonged two white sows yoked together with a silver chain ; to another a black dog ; to a third a ghostly calf ; to a fourth a white lamb.¹ In Swedish tales the specter of the animal sacrificed at the foundation wanders in the churchyard, or is seen sometimes when one enters the church when there is no service, as a little lamb "to spring across the quire and vanish."² A black dog haunts Peel Castle in the Isle of Man. "Almost certainly its bones lie beneath the foundation. Popular superstition acknowledges the existence of the specter dog, but forgets how he came there."³ A blood-hound haunts Launceston Castle which Baring-Gould believes to be the specter of the animal buried under its walls.⁴ Dogs were associated in the popular belief with foundations in very ancient times, and the color of the dog was of great significance. An old Babylonian tablet says : "If a white dog enters a temple, the foundation of that temple will be firm." Another affirms that if the dog be black which enters the temple the foundation of that temple will not be firm. If a brown dog or a yellow dog or a speckled dog entered a temple it was a favorable omen. "If yellow locusts appear in a man's house, the supports of that house will fall."⁵ Children and white ladies haunt houses and castles. These, says the writer in *Cornhill*, "are almost certainly reminiscences of the victims buried under the foundations of these buildings."⁶ Little white hands sometimes appear instead

¹ *Kirk-Grims*.² *Ibid.*³ *Ibid.*⁴ *On Foundations*.⁵ *Records of the Past*, vol. v., p. 169 ; *Religion of Babylonia and Assyria*, Morris Jastrow, Jr., pp. 398, 402.⁶ *Kirk-Grims*.

of a child. A house in the west of England is said to be visited every cold morning and the marks of little fingers left on the pane of glass in the window. Baring-Gould is informed of a case where human bones of a woman and child were found under the hearth in a house where the apparition of a woman in brown and a babe were supposed to have been seen.¹

One of the legends of Odysseus is very suggestive of this primitive rite. On his wanderings from Ilium he stopped at Temesa, where one of his sailors, for a serious offense, was stoned to death by the people, unmindful of which, Odysseus sailed away while the ghost of the murdered sailor remained to terrify the inhabitants until it was finally proposed to abandon the town. This the Pythian Priestess forbade them to do, but commanded them to build a temple to the ghost of the dead hero, and propitiate him by an annual sacrifice of the fairest of the girls of Temesa, which being complied with there was no further trouble with the ghost.² In the Veiled Prophet of Khorassan, Mokanna exclaims:

“Kings yet unborn shall rue Mokanna’s name,
And, though I die, my spirit, still the same,
Shall walk abroad in all the stormy strife,
And guilt, and blood, that were its bliss in life.”

And when Zelica was left,

“Of those wide walls the only living thing,”
she was like some bloodless ghost such as they tell

“In the Lone Cities of the Silent dwell,
And there, unseen of all but Alla, sit
Each by its own pale carcass, watching it.”³

¹ *On Foundations.*

² *Pausanias*, book vi., chap. 7 ; Bohn, vol. i., p. 372.

³ *Moore’s Lalla Rookh.*

The allusion of the poet is to the traditional belief that the ghosts of the departed people churchyards and each sits at the head of his own grave. In common belief the spirits of the dead haunted the place of their burial. "As formerly in their huts, so now in their graves, the dead would be regarded as the occupiers. Their spirits were still living, and would be seen from time to time haunting the spot."¹ The tombs of the dead in folk-lore tales were the meeting-places of invisible beings. "The barrows in Denmark were invariably regarded as the haunts of the fairies."² Dead soldiers haunt the battle-fields where they fall. In the *Auersperg Chronicle*, under the year 1223, from a certain mountain, it is recorded, near Worms, which has been identified as the Donnersberg, armed horsemen used to issue daily and return. They were questioned by a man who armed himself with the sign of the cross, and replied that they were not phantoms or a band of soldiers, but the souls of slain soldiers.³ It has been suggested that the victim whose remains were found in the wall of the church of Holsworthy, in addition to making secure the stability of the structure, was designed to furnish a ghostly watchman for the church and churchyard, "a spiritual policeman, warning off robbers and witches."⁴

It is probable that some of the tales of enchantment of princesses and heroes are but attenuated traditions of rites connected with foundations and building.

¹ *The Science of Fairy Tales*, E. S. Hartland, p. 231.

² *Ibid.*, p. 231.

³ *Ibid.*, p. 216 ; *Teutonic Mythology*, p. 955.

⁴ *Kirk-Grims*.

It is suggested by Mr. Hartland that there is "the survival of a belief in the enchanted lady as the indwelling spirit, the soul, the real life of the spot she haunted."¹ The enchanted princess who haunted the bridge near the gate of the town, according to a story of Old Strelitz, might be released from the enchantment if some one crossing the bridge should speak the right word to her as they walked over it. In this mysterious word which none ever found, Mr. Hartland sees the "reminiscence of an incantation."² Of some primitive sacrificial ceremony long forgotten, the incantation whose memory survives in the lost word may have been an essential part. A story is related of the building of a tower, "once upon a time, in Mazowia," which has all the appearance of being a survival of the tradition of some foundation sacrifice. Seven chiefs, victors in a hundred battles, having grown old, ordered their soldiers to build a tower in their honor. For a year they built and built, but every day part of the tower tumbled down. Finally the chiefs assembled at the ruins, and at the sound of lutes and songs the tower magically grew from earth to heaven, and on its seven pinnacles shone the seven helmets of the leaders, while the soldiers sank down into graves which had been dug around the tower.³

Another kindred story is that of the White Lady who haunts the White Tower on the White Hill at Prague. As the tradition is, she was married to a king and betrayed him, marrying his enemy, whom she afterwards deserted. She was finally caught and walled up in the

¹ *The Science of Fairy Tales*, p. 253.

² *Ibid.*, p. 245.

³ *Ibid.*, p. 221.

White Tower, from which she can only be released if she shall find some one who will allow her to give him three stabs on the breast with a bayonet without uttering a word.¹ The infidelity of the woman is probably a later addition to the tale, invented to account for her incarceration in the wall after the original significance of the event was forgotten.

Of curious interest in this connection are the traditions associated with the founding of the cathedral of Our Lady of Guadalupe in Mexico. In substance the story is as follows: In December, 1531, Juan Diego, an illiterate Indian convert of the Catholic Mission, was among the hills, on the outskirts of the Mexican city of Tlaltilolco, when he was accosted by a very beautiful woman who seemed to have descended from the sky. She addressed him in a friendly manner, and requested him to tell the Bishop of the diocese that it was the will of Heaven that he should build a temple on the spot to the Madonna. She then disappeared. Juan went to the Bishop and informed him of the vision which had appeared to him, and delivered the message entrusted to his care, but was told by the Bishop to go away and bring more convincing proofs of the miraculous apparition. Juan was confronted by the same vision on the same spot, on the next day. He duly reported it to the Bishop and was then told to visit the same place again on the following day, and ask the woman for some substantial evidence of her commission from Heaven. More beautiful than ever was the marvelous vision that Juan beheld for the third time, the next day. He was then directed to a barren spot where

¹ *The Science of Fairy Tales*, p. 245.

nothing would grow, and told that he would there find roses in bloom. Going to the place pointed out he was astonished to find, as had been predicted, bushes filled with blooming roses ; and moreover there was imprinted on the rough cape which he wore a likeness of the beautiful woman. The cape and some of the flowers were carried to the Bishop. The cape was hung in the Mission Church, and afterward in the temple erected on the spot where the meeting occurred, and the wonderful picture of the beautiful woman has been the object of much veneration for three and a half centuries since, and has been recently honored with a crown valued at \$25,000.¹ The genuineness of the miracle has been certified to by the Sacred Congregation of Rites at Rome, and received the approval of the Holy See.² It will be observed that the site upon which the cathedral was built, was the place of the appearance of the vision. Its mission was to secure the location and building of it in that particular place. After its construction was assured the vision appeared no more. These facts easily suggest the query, whether this is not the survival of some tradition connected with early foundation rites ?

Not less applicable is the same question to the story told in one of the letters of the Younger Pliny, of the haunted house of Athens. In the dead of night a noise like the clashing of chains was frequently heard, at first at a distance, and as it approached nearer by degrees, a specter appeared in the form of an old man with long

¹ Report of Archbishop Corrigan in St. Patrick's Cathedral of his visit to the shrine as given in the *New York Tribune*.

² *Ibid*.

beard and disheveled hair, rattling the chains on his feet and hands. The house was declared uninhabitable and abandoned to the ghostly occupant. Tempted by the low price for which it was offered for sale, it was purchased by the philosopher Athenodorus, who took up his residence in the house and made preparations for the reception of its spiritual visitor. When the specter appeared in the manner in which it had been described to the philosopher, and stood before him, beckoning with his finger, Athenodorus followed, light in hand, to a certain part of the house, when the specter suddenly vanished. Having marked the place where the spirit left him, he notified the magistrate, and advised that the spot be dug up. It was accordingly done and the skeleton of a man in chains was there found. The bones were collected and buried with proper ceremonies, and the house was haunted no more.¹

¹ *Among my Books*, James Russell Lowell, article, *Witchcraft*, with reference to Melmoth's translation of Pliny's Letters, vii. 27.

CHAPTER IX.

RELICS.

THE potency of the relics from which the hell-broth¹ was brewed in the witches' caldron was an accepted fact in Shakespeare's time. How much, or how little, the great poet really believed himself of the virtues attributed to them, is unknown, and matters little. It is certain, however, that if he had ventured to give expression to views upon the subject which were hostile to the well known beliefs of the reigning powers, his career would have been ended ingloriously, and the world would never have been enriched by the wonderful productions of his pen. Shortly before Macbeth was written the famous statute of King James had made the penalty death for using any part of a dead body for conjuring purposes.² A few years earlier it had been solemnly testified to in high court, that from "the joints of fingers and toes cutted off from dead corpses,"³ the storm which had been planned in North Berwick Kirk, which so nearly wrecked the king on his bridal trip, had been produced.

The marvelous power of the relics of dead martyrs had been proclaimed by the wisest of the Fathers and

¹ *Macbeth*, iv., i.

² *Encyclopedia Britannica*, article, *Witchcraft*; *Principles of Sociology* vol. i., p. 244.

³ *Among my Books*, James Russell Lowell, p. 113.

the Councils of the Church. St. Augustine had catalogued the miracles wrought in his own diocese by the body of St. Stephen and there were no less than five cases of restoration of life to the dead.¹ "The minute particles of these relics," says Gibbon, "a drop of blood, or the scrapings of a bone, were acknowledged, in almost every province of the Roman world, to possess a divine and miraculous virtue."² No sanctuary was complete without its sacred relics beneath or upon its altar. The Council of Trullan in the seventh century decreed the demolition of all altars without relics.³ The Council of Nice in the eighth century forbade the consecration of any church without them.⁴ The handkerchief or sponge which was saturated

"With gore distilled from martyr's vein,"

was a holy safeguard as an amulet to protect the person or the home. Borne in battle, such relics blunted the edge of the sword and averted death; affixed to towers they thwarted the lightning.⁵

As the fragments of the body of Osiris were made the foundations of temples, so the great mosques of Cairo are the shrines of the Saints of Islam.⁶ The body of the crucified Saint is the rock upon which St. Peter's is founded, at Rome.⁷ The final resting-place of

¹ *Lecky's Rationalism in Europe*, vol i., p. 178; Gibbon's *Decline and Fall of the Roman Empire*, vol. iii., p. 271, note.

² *Decline and Fall of the Roman Empire*, vol. iii., p. 270.

³ Chambers's *Encyclopedia*, article, *Relics*.

⁴ *Lecky's Rationalism in Europe*, vol. i., p. 121.

⁵ *Credulities Past and Present*, William Jones, p. 187.

⁶ *Evolution of the Idea of God*, p. 416.

⁷ *Ibid.*, p. 421.

St. Mark was in the great cathedral which bears his name, and, as it is represented in a famous picture, his soul flitted over the sea with its body, and St. Mark, St. George and St. Nicholas became the guardian Saints of the city of Lagoons.¹

The resting-place of Saints Gervasius and Protasius was revealed in a vision to Saint Ambrose when he wished for holy relics to found and consecrate his new church at Milan,² while under the high altar of St. Sabina at Rome rest the bodies of five Saints taken from under the ancient altar of Pope Eugenius II., according to the inscription of the leaden chest which encloses them.³ Other relics at St. Sabina, as scheduled by a historian, are : an arm of St. Sabina ; part of the cane with which Christ was beaten and derided ; a rib of one of the holy innocents ; bones of the forty martyrs ; bones of the eleven thousand virgins ; part of the tunic of St. Dominic ; a cross of silver, in the middle of which is another cross containing a relic of the true cross of the Saviour, in the right arm of this cross are relics of St. Thomas, and St. Lawrence ; in the left arm, of St. Bartholomew, and St. Mary Magdalen ; in the top, of the apostles, St. Peter and St. James ; in the bottom, of St. Alexander, St. Sabina, St. Seraphia, St. Agnes, St. Hypolitus, and others ; there are other relics of St. Peter, Paul, Matthew, Stephen, Philip, James, Cosmas, Damanus, Apollinaris, Catharine, Cecilia ; olives from Mount Olivet ; earth from the holy sepulcher ; part of the stone on

¹ *Evolution of God*, p. 423.

² *Ibid.*, p. 420.

³ *All Religions and Religious Ceremonies*, Thomas Williams, 1823, p. 26.

which the Saviour slept and of the sepulcher of the Virgin.¹

What is the origin of the belief in the power of relics? whence did the custom of using them in churches originate? Is there any connection between such use of them and the sacrificial rites of foundations?

In discussing the latter question Mr. Speth² has called attention to the fact that the sacrifice is made to secure the safety of the edifice, and that the victim is not necessarily sacred or holy, and is sometimes a captive or slave, while the relic owes its value to the holiness of the departed, and is supposed to contribute to the sanctity rather than the stability of the structure. It has already been noticed that the captive was regarded as the choicest portion of the spoils of victory, and as such would be a most acceptable offering to the gods. The slave was the personal substitute of the master, and the next thing to the master himself would be an offering of his slave. It must be noticed that in many of the traditions recorded the victims of the sacrifice were innocent children supposed to be specially acceptable. It was a pure virgin which the oracle demanded at "rocky Ithome." It was a brother Saint that Saint Columba immured in the wall of his monastery. In the legend of Vortigern the blood of a son "born of a mother without a father" must sprinkle the foundation. Such a one would be a holy person. It was a queen of the royal household who was drowned in the Burmese reservoir. True, in later times, a stag

¹ *All Religions and Religious Ceremonies*, p. 27.

² *Builders' Rites*, p. 50.

was substituted for the virgin at Laodicea. However, much evidence seems to indicate that primarily the sanctity of the victim was an element of its power. On the other hand, it may be well questioned, if belief in the power of the relics to sanctify the structure is not everywhere accompanied with belief in their guardianship and protection. Though the connection is not apparent at first between them, "Nevertheless," says Mr. Speth, "it would appear as if the bones of the sacrifice had in some instances acquired the virtue of and been regarded as relics; as if the one had gradually developed into the other. The transition is natural enough."¹ Referring to some bones found in connection with some repairs being made to the roof of St. George's Chapel, Windsor, in a correspondence between Mr. William Simpson and Sir John Cowell, the latter writes: "The bones were those of dogs, sheep and foxes, as far as I can recollect, and were upon what may be considered capstones, for they were placed in the stone sockets of the spindles which carried the vanes along the top of the chapel, and were, I suspect, but the act of an ignorant or depraved set, who may very possibly have had in their minds the ancient customs, to which you allude, though in a very distorted form."² Commenting on this letter, Mr. Speth observes: "The distortion here referred to is very natural, and quite in the usual course. Originally there was a human sacrifice, then an animal one, later, with softened manners, the bones of animals were supposed to be sufficient, and last of all these bones continued to be used without any distinct idea

¹ *Builders' Rites*, p. 50.

² *Ibid.*, p. 29.

of the reason, except that it had always been the custom.”¹ And again, he says : “Had this discovery taken place at a time when relics were still in favor with the worshipers, would it not have been natural for them to assume, having forgotten their true import, that they were relics of departed saints ?”² Another case is referred to showing an apparent connection between church relics and foundation sacrifices. In a note from Mr. Simpson to Mr. Speth, he quotes from Martene, given by Neale and Webb in the appendix to Durandus, p. 199, the following : “In the church of St. Benedict, consecrated by Pope Alexander II., there were relics in the chapel apse of St. John, in the bases of the piers, in the four angles of the bell tower, in the cross of the western gable, in the cross of the tower.” The writer is speaking of the subject of relics in the altar, and they are given in the quotation above as church relics, and Mr. Simpson asks : “As these relics were not in altars, but exactly where foundation and completion sacrifices were placed, were the relics not a continuation or substitute ?”³

According to Gibbon, the sophists described the ruin of the pagan religion as accompanied by the conversion of the temples into sepulchers in which the holy places which had been adorned by the statues of the gods were polluted by the relics of Christian martyrs, and the mutilated remains of infamous malefactors consecrated as the objects of veneration of the people.⁴

¹ *Builders' Rites*, p. 29.

² *Ibid.*, p. 51.

³ *Ibid.*, p. 51.

⁴ *Decline and Fall of the Roman Empire*, vol. iii., pp. 266, 267.

After the conversion of Constantine, the emperors and consuls and generals visited the tombs of the apostles and their "venerable bones were deposited under the altars of Christ."¹ The new capital of the Eastern world was enriched by the spoils of dependent provinces. After three hundred years the bodies of St. Andrew, St. Luke and St. Timothy were transported to the Church of the Apostles on the banks of the Bosphorus, and St. Andrew was adopted as the spiritual founder of the new city of Constantine.²

Under the altars were the souls of the martyrs, in the vision of the Apocalypse.³ While theologians debated whether the souls of dead Saints found temporary resting-place under the altars or in the bosom of Abraham,⁴ numerous miracles testified that their lifeless bodies were in some way permeated with the supernatural powers which the living Saints had manifested. Fortunate indeed were the "places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics."⁵ If the souls did not actually visit the resting-place of their bodies, "the blessed spirits might wander solicitous of the affairs of the world."⁶ The sanctity of their souls might leave behind "a tincture and sacred faculty on their bodies."⁷

¹ *Decline and Fall of the Roman Empire*, vol. iii., p. 267.

² *Ibid.*, vol. iii., p. 268, note.

³ *Revelation* vi. 9. Revised Version.

⁴ *Decline and Fall of the Roman Empire*, vol. iii., p. 272, note.

⁵ *Ibid.*, vol. iii., p. 272.

⁶ *Religio Medici*, Sir Thomas Browne, p. 71.

⁷ *Ibid.*, p. 57.

In the vision of the souls under the altars, do we not catch a glimpse of the primitive thought of the ancient Egyptian ? The Ka, the second self,¹ the double,² the life,³ one of the forms of the soul,⁴ found its home in the tomb with the mummied remains,⁵ to which it had at all times free access. The tomb was "the everlasting house" of the Ka only so long as the mummy of the body remained in it.⁶ Suitable provisions were made at the tomb for the welfare of the Ka. So, acceptable offerings at the temple secured the favorable consideration of the Saints.⁷ Sealed up in the leaden casket were the bodies of the Saints under the high altar of St. Sabina,⁸ and walled up was the passage-way leading to the innermost recess of the Mastaba containing the sarcophagus in which was sealed up the mummied dead.⁹

If it be true, as Mr. Trumbull contends, that the earliest form of the primitive temple was but a rude doorway whose sacred threshold was its altar,¹⁰ and that the corner-stone was oftentimes literally the threshold of the building where the sacrificial rites took place,¹¹

¹ *Religion of the Ancient Egyptians*, A. Wiedemann, p. 240.

² *Ancient Egypt and Assyria*, G. Maspero, English translation, p. 149.

³ *Pharaohs, Fellahs and Explorers*, pp. 123, 131, 232, 263.

⁴ *The Threshold Covenant*, p. 106 ; *Religion and Conscience in Ancient Egypt*, W. M. Flinders Petrie, p. 32.

⁵ *Pharaohs, Fellahs and Explorers*, p. 124 ; *Religion and Conscience*, p. 32. ⁶ *The Mummy*, Wallace Budge, p. 328.

⁷ *Decline and Fall of the Roman Empire*, vol. iii., p. 273.

⁸ *All Religions and Religious Ceremonies*, p. 27.

⁹ *The Mummy*, p. 324.

¹⁰ *The Threshold Covenant*, pp. 102, 126. ¹¹ *Ibid.*, pp. 46, 55.

an obvious relationship is suggested between the foundation deposits and the relics beneath the altar.

Again, the conclusions which have been arrived at by exhaustive and independent investigations by the distinguished author of *Synthetic Philosophy* and the eminent antiquarian, Mr. William Simpson, are, that the temple is an outgrowth of the tomb, and the primitive altars but shrines of dead ancestors, or dead heroes.¹ Are not, then, the relics of these ancestral altars, in some sense, the very foundations upon which the temples have been reared ?

It was a belief of the Delphians that the remains of Bacchus were deposited by the side of the famous oracle.² Relics of a Buddha were indispensable for the foundation of any dagobah.³ Sanctuaries of the Celts were upon mounds, which were either barrows of the dead, or expressly made for temples, and the name of the god worshiped, in both Irish and Welsh, signified the "head or chief" of the mound.⁴ Mont St. Michel, near Carnac, in Brittany, is a chambered barrow surmounted by a little chapel. From the relics found in the tomb it is conjectured some person of importance must have been buried there.⁵ On little hillocks in the middle of a plain, which mark the graves of heroes, altars have been found in Denmark, Norway and Sweden⁶ around which were held religious ceremonies.

¹ *Principles of Sociology*, vol. i., chap. xix ; Appletons' *Pop. Science Monthly*, vol. xlii., p. 489 ; *Evolution of the Idea of God*, p. 411.

² Plutarch's *Isis and Osiris*, Bohn Edition, p. 30, note.

³ *Ibid.* ⁴ *Science of Fairy Tales*, p. 231, note. ⁵ *Ibid.*

⁶ Mallet's *Northern Antiquities*, pp. 107, 158.

As Mr. Spencer has observed, every mausoleum of a great man "is visited with feelings akin to the religious," and becomes "an incipient place of worship."¹ Moreover, as the same author has pointed out, it is a custom among many savage tribes, to bury a dead person in his own house, which is afterwards abandoned and acquires the attributes of a temple.² Throughout Central America the bones of a chieftain were deposited in the temple.³ The bones of the Caribs were cleaned, bleached, painted, wrapped in balsams and suspended in wicker baskets from the door of the dwelling.⁴ As Moses took along with him in his wanderings the bones of Joseph, a widow of the Tankalis carries the bones of her dead husband wherever she goes, for a period of years.⁵ Dr. Peters has known people to bury their dead in their cellars at Baghdad. They were buried beneath their houses in Nippur, and graves were built against the walls of the houses of Brousa.⁶ The remains of Arcas were transported from Mænalus to Mantinæa and placed by the altar in the temple of Hera, by command of the Oracle of Delphi :

" Go there I bid you, and with kindly mind
Remove his body to the pleasant city,
Where three and four and even five roads meet,
There build a shrine and sacrifice to Arcas." ⁷

It is related of the Icelandic hero, Kvölld-Ulf, that, having fallen dangerously ill on the voyage, he directed

¹ *Principles of Sociology*, vol. i., p. 234.

² *Ibid.*, vol. i., pp. 251, 252.

³ *Myths of the New World*, p. 296.

⁴ *Ibid.*, p. 297. ⁵ *Ibid.*, p. 296. ⁶ *Nippur*, vol. ii., p. 113.

⁷ Pausanias' *Description of Greece*, viii., ix.

that when death came, his body should be placed in a coffin, and thrown into the sea, and that, wherever his remains were found, there his son should found his future home.¹

According to the Roman poet, the head of a spirited horse was buried in the sacred spot of the holy grove, where the Sidonian Dido reared the great temple to Juno at Carthage.² By this it was ensured that "the nation would be glorious in war, and gain their substance easily through many an age."³

Primitive belief in the protective power of sacred relics is illustrated by a tale of a merchant of Groningen, who, on one of his voyages abroad, had obtained by bribery an arm of St. John the Baptist, which, on his return, he had encased in a pillar of a new house, which he was erecting. So implicitly he relied upon it for safety that in case of a conflagration he refused to take any other measures to preserve the house, saying that it was under good guardianship. The house escaped destruction, but so much curiosity was excited by the circumstance that he was compelled to reveal the cause of his confidence, when the relic was carried off and deposited in a church, where it continued to work miracles, although the merchant, who with its possession had been so prosperous, was reduced to poverty.⁴

The historian records that, among the Franciscans, in the fourteenth century, fragments of bodies and bones were treasured as relics, and set before altars in their houses and carried on the person as amulets.⁵

¹ *Northern Antiquities*, p. 287. ² Virgil's *Æneid*, i., l. 441.

³ *Ibid.*, Lonsdale and Lee's translation, book i., line 445.

⁴ Lea's *Inquisition*, vol. i., p. 48. ⁵ *Ibid.*, vol. iii., p. 80.

Among the natives of New Guinea, the preservation of the skulls, both of their friends and their enemies, is of great importance. The good qualities of those to whom they belonged is supposed to be imparted to the possessor of their skulls. The Field Columbian Museum is in possession of a collection of sixteen skulls, eight of men, seven of women, and one of a child, all of which were the property of a native chief, who adorned his house with them. They were carefully preserved so that no part should be lost. The teeth were tied in, and in some cases where they were lost, new ones were substituted. The jaws were tied to the skulls by cords.¹ The dried bodies of dead ancestors were the household gods which guarded the Marian islanders, and out of their skulls they gave oracles.² The soul of a dead Carib dwelt again in his bones and was ready to answer questions, or assist in confounding an enemy. The Guinea negroes communicated with their forefathers through the ancestral bones in the sacred chest preserved in their little huts.³ The large lodging house of the Mundrucus, which is also a barrack and fortress, is surrounded and guarded by the dried heads of their enemies.⁴ By drinking the powder made of the residuum of the stewed remains of the dead, the Tariánas and Tucános believe the virtues of the deceased are transmitted to them.⁵ Some of the large houses of the Uacarrás have more than a hundred graves.⁶

¹ *Popular Science Monthly*, vol. liv., p. 571.

² *Primitive Culture*, vol. ii., p. 151.

³ *Ibid.*

⁴ *Travels on the Amazon*, Alfred Russell Wallace, p. 359.

⁵ *Ibid.*, p. 346.

⁶ *Ibid.*

Ancient records indicate that great importance was attached to the preservation of the heads of enemies which were arranged in heaps at the gates, or placed upon the walls. Notable men were flayed and their skins stretched upon the city walls. Hulai, the governor, was flayed and his skin stretched upon the walls of Damdamusa,¹ and a like fate befell Bubû in the city of Arbela,² in the reign of Assur-nasir-pal, according to records from one of the Nimroud temples. The heads of 150 of the soldiers of Amika were cut off and raised to the heights of his palace,³ and at Pitura, "a strong town of Dirrai," where "two forts faced each other," and a mighty castle "stood up like the summit of a mountain," a trophy of living captives and the heads of 800 slain soldiers was built about the great gate.⁴ Heaps of heads at the gates of the royal city, Amidi (Kar-Amid) were piled.⁵ The seventy heads of Ahab's sons by command of Jehu were arranged "in two heaps at the entering in of the gate."⁶ Over against the cities of Ninni,⁷ Burmarahna,⁸ and Arzascu,⁹ Shalmaneser built up pyramids of the heads of the people.

The remains of fair Rosamund Clifford are identified in English history and tradition with Godstow nunnery. It is said when Hugh, Bishop of Lincoln, came to the Abbey, and entered the church to pray, he found the

¹ *Records of the Past*, vol. iii., p. 49.

² *Ibid.*, vol. iii., p. 45.

³ *Ibid.*, vol. iii., p. 57.

⁴ *Ibid.*, vol. iii., p. 61.

⁵ *Ibid.*, vol. iii., p. 76.

⁶ *II. Kings* x. 8.

⁷ *Records of the Past*, vol. iii., p. 85.

⁸ *Ibid.*, vol. iii., p. 87.

⁹ *Ibid.*, vol. iii., p. 95.

tomb in the middle of the choir "covered with a pall of silke, and set about with lights of wax." At the dissolution of the nunnery the bones of Rosamund were found "closid in lede, and withyn that bones were cloyd yn lether," and a very "swete smell came owt" of the tomb. When Hearne wrote in 1718, according to Bishop Percy, the foundations were still seen at Woodstock which had been Rosamund's labyrinth.¹

Equally potent for evil as for good were the bones of the dead. The Moor, who boasted a "thousand dreadful things," and only regretted he could not do a thousand more, exclaims :

"Few come within the compass of my curse,
Wherein I did not some notorious ill,
As kill a man, or else devise his death,—

Oft have I digged up dead men from their graves,
And set them upright at their dear friends' doors,
Even when their sorrows almost were forgot."²

It was thought dangerous, in early times in Europe, to leave corpses unguarded lest witches should take from them the choice ingredients for their charms. With powder ground from the bones of the dead, the ancient Peruvian sorcerer stupefied all in the house.³ In some parts of Europe bones from the churchyard charmed against disease. A tooth from a corpse worn round the neck cured the toothache.⁴

Hair and nail clippings became the property of

¹ *Reliques of English Poetry*, Thomas Percy, vol. ii., p. 121.

² *Titus Andronicus*, v. i.

³ *Principles of Sociology*, vol. i., p. 244.

⁴ Berdoe's *History of Medicine*, p. 414.

Ahriman, according to Persian belief, and unless protected became the weapons of demons.¹ Pliny taught that the parings of the toe-nails and finger-nails of a sick person, if mixed with wax and stuck upon the door of another person before sunrise, transmitted the disease.²

The hair was regarded as an important part of the body, as the special seat of life and strength. It was cut from the head of the corpse sometimes to facilitate the escape of the soul from the body.³ The possession of hair from a man's head or a shaving from his nails was a potent means of getting and retaining control over him. For this reason the Arab cut and put in his quiver the hair of a captive before releasing him, and Mohammed's hair was preserved and worn on the person of his followers. One such hair is a famous relic in the Mosque of the Companion at Cairawan.⁴ Arab women laid their hair on the tomb of the dead. Maidens and young men of Syria deposited their hair in caskets of gold and silver and placed them in the temples.⁵ Hair from the eyebrows was an important sacrifice among the Incas.⁶ "The hair-offering and the offering of one's own blood," says Robertson Smith, "are precisely similar in meaning in their origin." It played an important part in paganism and even "entered into Christian ritual in the torsure of priests and nuns."⁷ According to Rabbinical teaching, it was impious to leave the cut nails exposed to the public where

¹ *History of Medicine*, p. 143.

² *Ibid.*, p. 407.

³ *Religion of the Semites*, p. 306, note.

⁴ *Ibid.*, p. 307, note.

⁵ *Ibid.*, p. 307.

⁶ *Ibid.*, p. 313, note.

⁷ *Ibid.*, p. 316.

they might be made use of by evil-disposed persons.¹ The ancient Persian Sacred Books prescribed religious ceremonies to be used in burying them, which must be done at a certain depth, so many paces from water, and from fire, with a furrow drawn around the sacred spot to imprison the *nasu* or corpse-fiend.² If the clippings of hair and nails worked injury in the hands of malevolent ones, they were equally powerful in promoting the welfare and security of the individual if retained in his control. They controlled the streams, protected from drouth,³ propitiated the gods. Being part of the body, and containing part of the life and differentiated soul, an injury to them was at the risk of the soul. Barbers of the Maldives worked at the gates of the temples. The Tahitians buried the clippings at the temples.⁴ In Danzig they were buried under the threshold.⁵ Among the Peruvians the nail-parings and the hairs that were shorn or torn out with the comb were placed in niches in the walls.⁶ It is said the same custom still prevails in Chile.⁷ They are stuffed in the cracks of the walls or boards by the Turks.⁸

The reason assigned by Garcilasso de la Vega for the preservation of hair and nail-clippings in the walls by the Indians of Peru was that they might have these parts of the body in some accessible place in the confusion of the resurrection.⁹ That his thought was of

¹ *Credulities Past and Present*, W. Jones, p. 533.

² *Faiths of the World*, St. Giles Lectures, p. 130; *The Golden Bough*, vol. i., p. 202.

³ *The Golden Bough*, vol. i., p. 209.

⁴ *Ibid.*

⁵ *Ibid.*, vol. i., p. 202.

⁶ *Ibid.*, vol. i., p. 203.

⁷ *Ibid.*, vol. i., p. 204.

⁸ *Ibid.*

⁹ *Ibid.*, vol. i., p. 204, note.

later origin and not the primitive significance of the custom seems a warrantable conclusion from the universality among early races of belief of the danger of neglecting to keep these relics from their enemies, and of security and protection that their possession ensured. A similar belief leads negroes of the Calabar district to cut off the head of a dead chief before burying the body. The head is concealed lest some rival town gain possession of the spirit and favor of the chief. By secretly holding it in their own possession his favorable influence is assured.¹ In like manner the spirit of a man is secured for the service of a village which has possession of his eyeball, and the graves of white men are rifled to secure them.² In precisely the same manner that the hair and nails were preserved by the Peruvians in a farmhouse of Tremarrow in Cornwall was found a niche in which was preserved a human skull.³ Whenever it has been taken down and buried strange disturbances have been reported to ensue, thereby demonstrating that the relic was the guardian spirit of the household.

It is said that empty coffins have been found built into the walls in Germany,⁴ and the coffin of a priest was built into the wall of Snailwell Church, Cambridge-shire.⁵ These are supposed to have been substituted for the human remains which they would ordinarily have contained. Pliny is quoted as authority for the use of a nail drawn out of a sepulcher to expel phantoms from

¹ *Travels in West Africa*, Mary H. Kingsley, p. 450.

² *Ibid.*, p. 449.

³ *Builders' Rites*, p. 28.

⁴ *Primitive Culture*, vol. i., p. 105; *Teutonic Mythology*, p. 1142.

⁵ *Builders' Rites*, p. 7.

a bedchamber, which should be driven into the threshold of the door.

Cups for holding libations of blood have often been found in connection with monuments of the dead, and cup-hollows are found in menhirs and dolmens.¹ Two basins were built into the wall at Tucke-brande.² Caldrons have been found walled into the sides of churches. The story told of the church of Nôtre Dame at Bruges to account for the caldron reported to be in the wall, is, that the supply of meat for the workmen running short for the builders, the wife of the master-mason took the remaining bones and with vegetables made a soup which she carried to her husband, who was so angered that he built the caldron containing the bones into the wall.³ "These caldrons walled into the sides of churches," says Baring-Gould, "are almost certainly the old sacrificial caldrons of the Tentons and Norse. When heathenism was abandoned, the instrument of the old pagan rites was planted in the church wall in token of the abolition of heathenism."⁴ It seems more probable, however, that these caldrons contained the sacrificial victims immured to secure the stability of the walls.⁵

Relics of the dead drove away malignant diseases and made productive fields. The tomb of Hesiod was, according to Pausanias, at Naupactus, till, in time of

¹ *Finger-Ring Lore*, W. Jones, p. 154.

² *Evolution of the Idea of God*, p. 109.

³ *On Foundations*, Murray's Magazine, March, 1887.

⁴ *Ibid.*

⁵ *On Foundations*, Murray's Magazine, March, 1887, p. 373, note.

pestilence which destroyed men and cattle, the people of Orchomenus sent messengers to Delphi, when the Pythian priestess bade them bring the bones of Hesiod to Orchomenus, which being complied with the pestilence disappeared.¹ Pausanias also relates another tradition of Orchomenus, to the effect that a certain specter which haunted a certain stone rendered their lands unproductive, when the oracle at Delphi instructed them to procure the remains of Actæon and bury them there, which they did, offering them annually thereafter funeral rites, which gave them immunity from the blighting ghost.²

In many parts of the earth offerings were made to ancestral spirits to secure favorable harvests. The native of New Guinea calls the names of the family dead in the center of his plantation and makes offerings to them before beginning his planting.³ The propitiation of ghosts was as essential to success in primitive agriculture as fertilization in modern times. The New Caledonian fertilized his yam plots by burying images of them.⁴ A bit of flesh from the sacrificial victim, annually distributed to each family of the Khonds of Bengal, and buried in his favorite field, made certain the harvest.⁵ Sometimes the head and bones were buried in the fields and at others they were burnt and the ashes sprinkled upon them.⁶ A West African queen

¹ *Pausanias*, Bohn Translation, ix., xxxviii.

² *Ibid.*, ix., xxviii.

³ *Popular Science Monthly*, vol. xlii., p. 491.

⁴ *Myth, Ritual and Religion*, Andrew Lang, vol. i., p. 97.

⁵ *The Golden Bough*, vol. i., p. 385.

⁶ *Ibid.*, p. 389.

annually sacrificed in a tilled field a man and woman to secure good crops.¹ These immolations have been attributed by Mr. Grant Allen to the "definite desire to manufacture artificially an indwelling spirit" for the growing crop, in a manner precisely similar to that by which an "artificial guardian god or spirit for a building" is supplied.²

¹ *The Golden Bough*, vol. i., p. 383.

² *Popular Science Monthly*, vol. xlii., pp. 659, 660.

CHAPTER X.

WRITINGS.

IF the argument of Juliet with herself, in the garden of the Capulets, to prove the immateriality of the hated name which her lover bore, had been entirely successful, she would not have implored him, in her passion, to "doff" his name and take some other.¹ With primitive races the name is an important part of one's personality.² "Let us go to the east coast of Greenland," says Dr. Brinton, "among people who a dozen years ago had never seen or heard of a white man. They believe that the person consists of three components, his living body, his thinking faculty and his name (atekata). This last enters the body when the child is named. It survives physical death, whereas the body and the thinking faculty die, the first certainly, the latter sometimes."³

Among the ancient people of the Nile man was a composite being consisting of many parts, among which were the body, soul, intelligence, shadow, name and Ka.⁴ To these Dr. Wiedemann adds the heart and husk, or mummy.⁵ The cooperation of these several parts constituted the living man. At death these parts

¹ *Romeo and Juliet*, ii. 2.

² *Principles of Sociology*, vol. i., pp. 242, 245.

³ *Myths of the New World*, p. 277.

⁴ *Pharaohs, Fellahs and Explorers*, p. 117.

⁵ *Ibid.*

were separated, to be reunited forever after long probation. "The name, the shadow, and the heart awaited the arrival of the soul when its pilgrimage should be accomplished."¹ No being could exist without a name. It was essential to immortality. The preservation and protection of the name was, therefore, the supreme desire of the living. That it might be kept alive by the readers, it was inscribed on the walls of temples and monuments.² That it might survive neglect and destruction by the living, it was buried and concealed beneath the foundations.³

The Hellenium was the most spacious of the temples of Naukratis.⁴ Its vast enclosure wall, fifty feet thick and forty feet high, built six hundred and fifty years before the Christian Era, was repaired by Ptolemy Philadelphus, who with a great building and gateway filled up a breach in it. Under the four corners, last and lowest of the foundation deposits, Mr. Petrie found "a little plaque of oval lapis lazuli in the form of a royal cartouche, engraved with the names and titles of Ptolemy Philadelphus."

On the lower stage of the great temple of Sin, the male moon-god, which King Uruk built in the ancient city of Ur, modern research has discovered the name of the King inscribed.⁵ Sennacherib restored the fallen Kurili palace of his fathers whose foundations had been laid bare and their records lost. The "written rec-

¹ *Pharaohs, Fellahs and Explorers*, p. 118, 131.

² *Religion of the Ancient Egyptians*, A. Wiedemann, p. 294.

³ *Herodotus*, ii. 178.

⁴ *Pharaohs, Fellahs and Explorers*, p. 33.

⁵ *Book of the Dead*, C. H. S. Davis, p. 5.

ords" of his name were placed within the new foundations.¹ "Let my name be placed in your dwelling, let my statue be erected to perpetuate my name that it may not perish," is the inscription of Nes-Hor.² "On tablets of gold, silver, copper, lead, tin, marble and alabaster, I wrote the glory of my name, and I put them into the foundations." So reads the tablets from the stone chest dug from the foundation walls at Khorsabad, in 1853, by Victor place, the tablets of the great Sargon, the builder of Dur-Sarginu.³ Two inscribed terra-cotta cylinders of Assur-banipal were found embedded in the walls of his palace, and four similar cylinders in the walls of that of Sennacherib.⁴

It must be remembered that at the earliest period to which our present knowledge of the people of ancient Babylonia and Egypt extends, they were far advanced in civilization. The substitution of the name as a personal offering is a long distance from the immured living sacrifice, and continuity of thought is not always apparent in the transitions and development of religious ideas. Closely allied with the name itself are the writings which record the personalities of its owner. The primitive victim provided a guardian spirit for the new edifice thereby promoting its safety and permanence. What relationship, if any, exists between the earlier thought and the dominant idea connected with the later deposits of inscribed tablets when the structure itself becomes the conservator of one of the component and essential parts of the living being?

¹ *Records of the Past*, vol. i., p. 55.

² *Ibid.*, vol. vi., pp. 82, 83.

³ *Ibid.*, vol. xi., pp. 33, 39.

⁴ *Ashur and the Land of Nimrod*, Hormuzd Rassam, p 222.

Knowledge or possession of the name of the living or dead gave, to a certain extent, power over him.¹ "To know the true name of any being was to be master of the owner and of his powers."² "Unless thou tell my name, thou shalt not pass," says the Keeper of the Gate in the Hall of the Two Truths.³ "I shall not let thee enter through me," says the left panel, "unless thou tell me my name."⁴ "Tell me my name," says the Ship in the Netherworld, "Tell us our name," say the winds, when thou movest by them." "Tell me my name," says the River, "when thou sailest on it," "Tell me my name," says the solid earth, "when thou goest across it."⁵ "I know thee, I know thy name, I know the name of the god who keeps thee," says the pilgrim, as he approaches each of the gates of the field of Aarru in the dwelling of Osiris, and, "Go through, thou art pure," severally respond each of the gates.⁶ "The names of the great gods side by side he wrote and to their power he trusted," says the inscription of Esarhaddon of Abdimilkutti, the King of Sidon.⁷

The name is not always to be mentioned, or to be used lightly.⁸ The savage withholds his name from the possession of him whom he fears. Names of the dead are sometimes tabooed to the living.⁹ Religious scruples forbade Herodotus to mention the name of

¹ *Principles of Sociology*, pp. 245, 246.

² *Religion of the Ancient Egyptians*, Wiedemann, p. 294.

³ *Book of the Dead*, chap. cxxv. 61.

⁴ *Ibid.*, chap. cxxv. 54.

⁵ *Ibid.*, chap. xcix.

⁶ *Ibid.*, chap. cxiv.

⁷ *Records of the Past*, vol. iii., p. 112.

⁸ *Principles of Sociology*, vol. i., p. 273.

⁹ *Ibid.*, p. 271.

Osiris.¹ “And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me to you; and they shall say to me, what is his name? what shall I say unto them? And God said unto Moses, . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”²

When the name was inscribed upon something of itself sacred, its possession gave no power to work evil upon its owner. The sacredness of the object protected the name.³ Tablets inscribed with the name and deeds of the builder of a sacred edifice became sacred writings. Deposited securely in the walls, they were a perpetual reminder to the deity invoked of his obligations to protect the builder and his work. His divine guardianship was assured. The *timin*, a clay tablet or cylinder, was deposited in the foundation stone, or sometimes at the four corners. It was regarded with peculiar reverence. It was intended to remain forever. If found by a subsequent King, it must be reverently restored to its position. “I replaced the *timin* with a layer of large stones, I enclosed its place, and I made its deposit secure,” says the inscription of Sennacherib, when the floods had undermined the foundations of the ancient Palace of Nineveh, and washed out its *timin*.⁴ “When joyfully thou dost enter the holy buildings of Bit-Saggathu and Bit-zida . . . may thy lips proclaim their stability . . . like heaven

¹ *Herodotus*, Book ii., chap. 132.

² *Exodus* iii. 13, 14.

³ *Religion of Ancient Egypt*, A. Wiedemann, p. 294.

⁴ *Records of the Past*, vol. i., p. 31.

may their foundations stand fast," is inscribed on the cylinders found at the corners of the temple of the Moon, at Ur.¹ Nebuchadnezzar repaired the foundations of the temple of the Sun, at Senkereh, and the cylinders found beneath its ruins invoke the great god to regard the pious works of his hands with pleasure; "and may the gates, and doors, and halls, and apartments of the temple of Tara, which I have built with no sparing of expense, remain recorded in thy book!"² "By the grace of Ormazd, I founded this fortress," says the inscription of Darius, "and I founded it strong, and beautiful, and complete. Ormazd may protect me, with all the gods, me, and also this fortress."³

Inscribed deposits were the evidences of the covenant with the supernatural powers. They contained the letter of the bond between them and their servants, and their very presence insured protection and preservation. "He bestowed on me his protection . . . I am a King of his making," exclaims the "Son of the Sun," User-tesen I., "while extending the cord and laying the foundation" of the temple of the Sun, at Heliopolis, "I shall fill his altar upon earth, and I shall build, while I abide." In return, "There will be a remembrance of my benefits in his house."⁴

In the famous document known as the "Bull Inscription of Khorsabad," which was the first translated from the Cuneiform,⁵ it is learned that specific functions were ascribed by the ancient Assyrians to the

¹ *Records of the Past*, vol. v., p. 147.

² *Ibid.*, vol. vii., p. 72.

³ *Ibid.*, vol. ix., p. 73.

⁴ *Ibid.*, vol. xii., pp 33, 57.

⁵ *Ibid.*, vol. xi., p. 15.

several deities, in connection with the ceremonies of foundations. In the month of Sivan, the ground was measured and the bricks molded. Ab was the month of the god who lays the founding stone of towns and of houses. The gates set up at the extremities of the founding stone which was laid upon the bare rock, bore the name of the divinities, who gave their assistance. Assur lengthened the years of the Kings. "Ninip, who lays the foundation stone, fortifies its rampart."¹

By some modern scholars divine origin is claimed for the roots of language.² Belief in the magical properties of words, or in their connection with superior powers, or that they may be substituted for them has been persistent and widespread. When a chief of the Aztecs died, passports were presented to the corpse, with one of which, he would be permitted "to cross the defile between the two mountains." With another he would avoid the great serpent. A third would put to flight the alligator. A fourth would guide him across the great deserts and the eight hills.³ Among the Norsemen, songs would soften and enchant the arms of enemies, and Runic characters destroy the effects of imprecations. "If I see a dead man hanging aloft on a tree, I engrave Runic characters so wonderful, that the man immediately descends and converses with me," says one of the Eddaic poems.⁴ Cotton and linen breastplates inked with symbolical characters

¹ *Records of the Past*, vol. xi., pp. 18-24.

² *Principles of Sociology*, vol. i., p. 837.

³ *Pre-Historic America*, p. 300.

⁴ *Northern Antiquities*, pp. 371, 372.

were worn by the followers of Aguinaldo, in the Philippines, to protect them from harm.¹ A Stockholm manuscript of the fourteenth century says the mystic "Anamzaptas" was an amulet against epilepsy. "Abracadabra," worn on the neck, staunched blood and healed the toothache.² Serpents stopped their motion and lay as if dead on pronouncing certain words, according to a manuscript of the reign of William III. Tibetans say, reading certain prayers renders the body proof against bullet and sword.³ Cotton Mather tested victims of witchcraft by holy sentences and the reading of pious books.⁴ Luther prescribed the first chapter of St. John's gospel to protect from thunder and lightning.⁵ Formulas written on consecrated paper, buried in the corner of a field, were once believed to destroy insects and secure favorable weather.⁶

Babylonian tablets affirmed the protection from binding holy sentences around the head, and on the "right and left of the threshold of the door."⁷ Tablets were hung up in their houses to conciliate the plague-god and drive away the disease.⁸ Chinese characters on the doorposts of the houses protect from

¹ F. D. Millet in *Harper's Weekly*, March, 1899.

² *Credulities Past and Present*, p. 237.

³ *Ibid.*, pp. 240, 241.

⁴ *Wonders of the Invisible World*, p. 114; *The Magnalia*, vol. ii, p. 400.

⁵ *Warfare of Science with Theology*, Andrew D. White, p. 342.

⁶ *Ibid.*

⁷ *Records of the Past*, vol. iii., p., 142.

⁸ *Religion of Babylon and Assyria*, p. 269, note.

evil, and choice sentences from the Koran guard the gates and bridges and houses of the Mohammedans.¹ The phylacteries of the Jews removed ligaments and averted evil.² "Ye shall lay up these words in your heart, and in your soul, and bind them for a sign upon your hand, and as frontlets between your eyes. And thou shalt write them upon the doorposts of thine house, and upon thy gates."³ The Book of the Dead was the most important of the religious writings of the Egyptians. Portions of it were written by Thoth.⁴ Thoth himself speaks through it revealing the will of the gods.⁵ Its prayers and formulas secured victory for him who traversed the under world.⁶ Written "on a band of undried papyrus with which all the limbs of of a man shall be wrapped, he shall not then be repelled from any gate in the Tuat. He shall be protected against the hands of the wicked ones eternally."⁷

In earlier buildings of Babylonia, inscriptions, invocations and deposits were at the threshold, and later they were under the four corners. When they were at the threshold they were not at the four corners and *vice versa*.⁸ Door-sockets are the oldest inscribed

¹ *The Threshold Covenant*, pp. 70, 71.

² *The Magnalia*, Cotton Mather, vol. i., p. 185; *Origin and Growth of the Healing Art*, Edward Berdoe, p. 75; Chambers's Encyclopedia.

³ *Deuteronomy*, chap. xi., 18, 20.

⁴ *Authors and their Public in Ancient Times*, G. H. Putnam, p. 12; *Book of the Dead*, chap. lxxiv.

⁵ *Book of the Dead*, C. H. S. Davis, p. 53.

⁶ *Religion of Ancient Egypt*, A. Wiedemann, pp. 244, 247.

⁷ *Book of the Dead*, chap. clxiii.

⁸ *The Threshold Covenant*, p. 22.

monuments of ancient Babylonia, dating from the fifth millennium before Christ.¹

Among objects found in excavating at Nippur were tablets inscribed to some deity with the avowed object of protecting the life of the kings. The inscription of an agate dedicated to Ishtar, "for the life of Dungi, King of Ur," places it about 2750 B. C. Four hundred and fifty years later it had been carried by the Elamites to Susa and offered in the temple. A thousand years later still Kurigalzu conquered Elam and re-inscribed this votive tablet: "Kurigalzu, King of Karduniash, conquered the palace of Susa in Elam, and presented this tablet to Belit, his mistress, for his life;" by him it was taken to the temple of Bel at Nippur.²

According to the traditions of the Greeks, as related by Pausanias, in early times Demeter, the earth-goddess, frequently visited Pheneus bringing with her certain kinds of pulse, but, in later times, for the visits of the goddess certain sacred writings were used in annual ceremonies. By the temple were two large stones known as Petroma, fitting into each other, containing a cavity in which were deposited these writings. This Petroma was regarded with great reverence, and annually these stones were separated and these writings were taken out and read to the people while the priests with great ceremony struck the earth and summoned the gods of the lower world and the spirits of the soil.³

Says Professor Tylor: "Modern examples may be

¹ *Threshold Covenant*, H. V. Hilprecht in Supplement, p. 311.

² *Nippur*, John P. Peters, vol. ii, p. 255.

³ *Pausanias*, book viii., chap. xv.

brought forward to show ideas as extreme as those which prevailed more widely a thousand years ago." On the festival of St. Aloysius Gonzaga, whose body lies buried in the church of the Jesuit College at Rome, college students write letters to him, which are placed on his decorated altar and then burned unopened, the miraculous answer to which is vouched for in an English book of 1870.¹

As the ancient Egyptian thought it necessary to take with him to the tomb small statues of his servants that they might be ready to serve him in a future life, so he sometimes prepared himself with a household scribe. A famous statue now in the Museum of Ghizeh, which was taken from the tomb of a gentleman of the Fifth Dynasty, represents a scribe kneeling with crossed hands, waiting his master's orders. Another, in the Museum of the Louvre, "waits, pen in hand, till the next sentence shall fall from the lips of his employer."²

If the royal builders were to continue constructing palaces and temples in the future life care must be taken that their workmen might not be empty-handed. Diminutive models of masonic tools, models of materials and models commemorative of the ceremonies performed in laying the foundations, were found under each corner of the gateway to the building of Ptolemy Philadelphus, at Naukratis. Similar deposits were found at Tell Nebesheh under a temple in the ancient city of Am, and at Tell Gemayemi, in 1886, and at Tell Quarnus in 1887.³ A complete series of them are found in a pit of the rock

¹ *Primitive Culture*, vol. ii., p. 122.

² *Pharaohs, Fellahs and Explorers*, pp. 140, 141.

³ *Ibid.*, pp. 32, 63.

at Deir el Bahri.¹ These deposits are usually inscribed, and are considered of great historical value in determining the age and date of important buildings in Egypt.² Foundation deposits of Tahutmes III. name him "beloved of Hathor, Lady of Amu,"³ and he is described as "beloved of Min of Koptos," on the models of tools, ores and vases discovered beneath the walls of the temple at Koptos.⁴

¹ *History of Egypt*, W. M. F. Petrie, vol. ii., p. 94.

² *Pharaohs, Fellahs and Explorers*, p. 33.

³ *History of Egypt*, vol. ii., p. 126.

⁴ *Ibid.*, p. 128.

CHAPTER XI.

CIRCULAR MOVEMENTS AND SYMBOLS.

"AMONG all primitive communities," says Mr. Lawrence Gomme, "when a village was first established, a stone was set up. To this stone the head man of the village made an offering once a year."¹ In discussing this subject Mr. Grant Allen expresses the opinion that "the entire primitive ritual of the foundation of a village consisted in killing or burying alive or building into a wall a human victim, as town or village god, and raising a stone and planting a tree close by to commemorate him."² The same author suggests that it is probable that the English village green and play-field are the space dedicated to this tribal or village god, and are usually connected with the sacred stone and sacred tree.³ Here would be the natural center of a real or imaginary circle where the people would congregate on extraordinary occasions. Here important proclamations would be issued and village rites celebrated.

In Esthonian districts, Professor Tylor says, the traveler might see, within the present century, the lime, oak or ash, "standing inviolate in a sheltered spot near the dwelling-house, and old memories are

¹ *The Village Community*, G. L. Gomme, p. 218.

² *Evolution of the Idea of God*, p. 257.

³ *Ibid.*

handed down of the time when the first blood of a slaughtered beast was sprinkled on its roots.”¹ When a new village is settled by the Khonds a sacred cotton tree is planted with solemn rites and beneath it placed the stone which enshrines the village deity.² The stone may be a casual boulder “picked out at hazard,” or “the holy monolith or headstone of some ancient chief.”³

London Stone, which still stands carefully guarded and protected, is a lasting monument of this primitive foundation custom. It is not known whether it dates from the earliest Roman days or the Celtic village which preceded them.⁴ From a curious chronicle of Holinshed it is learned that the ceremonies took place at this stone, which conferred upon the Lord Mayor his official authority, for he says when the city fell into the hands of Jack Cade, in 1450, he first of all proceeded to London Stone and struck his sword upon it, and then announced himself Lord of the City.⁵ It is probable that circumambulation of the stone formed a part of the official ceremony, for a similar stone still exists at Bovey Tracey in Devon, and it is known that the mayor formerly rode round it and struck it with a stick upon the first day of his official period.⁶ It is impossible to say how much importance was attached to the act of going around the stone. It was undoubtedly a survival of ancient custom which continued long after its sig-

¹ *Primitive Culture*, vol. ii., p. 225.

² *Ibid.*

³ *Popular Science Monthly*, vol. xlii., p. 653.

⁴ *Ibid.*, p. 654.

⁵ *Village Communities*, p. 218.

⁶ *Ibid.*, p. 219; *Evolution of the Idea of God*, p. 259.

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nificance was inconsiderable ; but as Mr. Gomme says, "In the history of human thought it will be found that the influences of traditional ideas far outweigh the influences of philosophy." ¹ In glancing briefly at some of the ceremonies of which circular movements have formed an essential part it will be seen that there is close relationship between them and fundamental primitive beliefs.

A primitive home of the wild Bushmen of South Africa is described as a small circle of thorn trees round which skins of wild animals were stretched.² The village settlements of the Basutos are nearly always in the form of a vast circle of which the huts form the circumference and their flocks occupy the center. After the site is selected the chief nails the village to the soil by driving a peg covered with charms into the ground. Near the habitation of the chief, which is on the highest ground, a circle is formed of rushes or boughs, where public affairs are discussed, lawsuits decided, and criminal causes adjudged. Perfectly round enclosures are made in the center of the village of branches of mimosa. This ground is regarded as holy and serves as a burial-place for the families of chiefs. The door by which they go in and out of the hut leads into a circular court surrounded by rushes or branches where the fire is located, and where the family assemble.³

Circular excavations surrounded with walls mark the site of prehistoric dwellings in villages in southeastern Missouri. Similar remains of circular dwellings can

¹ *Village Communities*, p. 18.

² *Ibid.*, p. 8.

³ *Ibid.*, pp. 12, 13.

still be made out among the archeological remains near Lebanon, Tennessee.¹

At Chillicothe, Ohio, are the remains of a circle more than one hundred feet in diameter with walls not over four and a half to five feet high at the most, and traces of great numbers of small circles around the main enclosure. A circle and square adjoining at Hopetown together enclose twenty acres. A large circle at Liberty encloses forty acres, and a smaller one near it is five hundred feet in diameter. The diameter of the circle from which Circleville, Ohio, takes its name is 985 feet.² Burial mounds in the form of circles and half circles have been examined in Florida, Iowa, Illinois and Minnesota.³ The wood and clay houses of the Chibchacs on the tablelands of the Andes were surrounded by circular enclosures.⁴

The circular chamber known as the round room, or estufa, was one of the most striking features of the high houses of the cliff-dwellers, and shows that the circle had great significance among them. Of one of these, Mr. W. H. Holmes writes : " Their superstitions seem to have been so exacting in this matter that even when driven to the extremity of building and dwelling in the midst of these desolate cliffs, an enclosure of this form could not be dispensed with ; a circular estufa had to be constructed at whatever cost of labor and inconvenience." ⁵ So carefully was this chamber guarded

¹ *Pre-Historic America*, pp. 94, 96.

² *Ibid.*, pp. 100, 101.

³ *Ibid.*, pp. 120, 123.

⁴ *Ibid.*, p., 463.

⁵ *American Antiquarian*, vol. xvii., p. 295.

that one wishing to visit the estufa, in the dwelling described by this author, would have to crawl through a tube-like passage of solid masonry a distance of nearly twenty feet.¹ The estufa was sometimes surrounded by a series of chambers built in the form of a circle. Associated with the high cliff-dwellings were towers situated in the valley, or on slight eminences, or on isolated rocks. They were constructed in the shape of circles, and contained a central chamber, which was surrounded by a series of cells, also arranged in the form of a circle.²

Remains of early village settlements in England indicate a circular formation. The top of Humbleton Hill is described as a center of a camp around the summit of which is a large circle of rude stones, "themselves arranged into smaller circles, each representing the dimensions of a hut." The remains of prehistoric buildings around Heethpool terraces show that the structures were of circular form. A circular fort enclosed circular habitations. Circular hut foundations are found in great numbers on the slopes of Greenshaw Hill.³

The Law-mound of the ancient Icelandic Commonwealth where the Al-thing, or national assembly, was held, which was located on the banks of a frightful precipice in a wild and desolate spot, had a mystic doom-ring of huge volcanic stones fixed in the earth. Here at the annual spring meetings the high courts were held. On the three rows of seats within the doom-ring

¹ *American Antiquarian*, vol. xvii., p. 295.

² *Ibid.*, vol. xvii., pp. 297, 298.

³ *Village Communities*, pp. 91-93.

sat the public functionaries from all parts of the island. The inferior court, or Varthing, was held near the temple of the district, in which one of the magistrates performed a sacrifice and sprinkled the walls of the temple and the bystanders with blood of the victims, holding in his hands the massive silver circle used on every solemn occasion. Here took place the discussions of public affairs. Within the doom-ring formed of hazel twigs or upright stones the judges sat, while those they condemned to death had their backs broken on the huge stone with a sharp ridge which stood in the center of the circle.¹

Explorations in Palestine have revealed the fact that many stone circles are still standing in the country east of the Jordan. The editor of the Polychrome Joshua identifies Tel Jeljul as the place where the twelve stones were set up as "a memorial of the day when the water of the Jordan was cut off at the approach of the Ark of the Covenant," which name says the author signifies circuit and refers to a stone circle similar to those still found in the region East of the Jordan.² The biblical name of the place, Gilgal, means wheel, says Mr. William Simpson, and the root of the word is connected with rolling. From this he thinks it may be taken for granted they were placed in the form of a circle, "and that these, as well as other stone circles in that region, were put up mainly for the purpose of circumambulation."³ "This day have I rolled away the reproach of Egypt from off you. Wherefore the name

¹ *Mallet's Northern Antiquities*, pp. 291-293.

² *Polychrome Joshua*, p. 61, note 8.

³ *The Buddhist Praying Wheel*, p. 147.

of the place is called Gilgal.”¹ Were the stones which Joshua set up in the bed of the Jordan in the footsteps of the priests who bore the Ark also arranged in a circle, and was the circumambulation of the circle where the priests stood a part of the mystic ceremony attending the heaping up of the waters of the river?

Circular movements in imitation of, and contrary to, the apparent motion of the sun have been a prominent feature in the ceremonial institutions of many races and people. One of the religious rites of the Egyptians consisted in drawing a peculiar kind of boat known as the bark of Sokar round the temple or town. Plutarch mentions the leading of the sacred cow seven times round the temple upon the beginning of the Winter Solstice.² The number of circuits corresponded to the number of months consumed in the passage of the sun to the Summer Tropic. These festivals were considered of great importance and supposed to have much to do in regulating the rise and fall of the waters of the Nile.

In the marriage ceremony of the Brahmans in the Code of Manu, the bridegroom leads his bride three times to the right round the sacred fire while repeating, “I am he, thou art she, I am the heaven, thou art the earth, come let us marry.”³ The altar is circumambulated three times in the marriage ceremony in the Russian-Greek Church.⁴

He who would build a house in India is directed by

¹ *Joshua* v. 9.

² *Isis and Osiris*, chapter lii.

³ *Hindu Literature*, Elizabeth A. Reed, p. 89.

⁴ *The Buddhist Praying Wheel*, p. 84.

the formulas of the Sacred Books, after the ground has been properly inspected and tested, to thrice encircle it and sprinkle it with a branch of the Udumbara, having his right side turned toward it, and repeating a hymn ; thrice more he goes around it, pouring out water, and repeating : " O waters, ye are wholesome." ¹

In Indian philosophy, to make the circuit of holy Benares secures a large credit of Karma, or merit. The sins committed in other places are wiped away. The virtue of it is even greater than " ten thousand horse sacrifices." ² Moving three times round a holy person, in India, is an old custom of showing respect, it is said. ³ So great would be the power and fascination of him who could revive the " symphony and song " of the Abyssinian maid, in Kubla Khan, the poet thought, that all would cry :

" Beware ! Beware !
His flashing eyes, his floating hair !
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey dew hath fed,
And drunk the milk of Paradise." ⁴

To regain the love of his Daphnis Alpheisibœus proposes to draw her image entwined with three threads of three hues thrice round the altar. ⁵

There was a custom among the American Indians that when the field of corn had been planted the housewife stole out of the lodge the first dark night and,

¹ *The Buddhist Praying Wheel*, p. 83.

² *Ibid.*, pp. 80, 81.

³ *Ibid.*, p. 82.

⁴ *Kubla Khan*, Samuel Taylor Coleridge.

⁵ Virgil's *Eclogues*, viii.

disrobing, dragged her principal garment round the cornfield to ensure a prolific crop. So after the planting, "When the noiseless night descended" Laughing Water "with darkness clothed and guarded"

"Drew the sacred, magic circle
Of her footprints round the cornfields

.

So that neither blight nor mildew,
Neither burrowing worm nor insect,
Shall pass o'er the magic circle."¹

"And now about the caldron sing,
Live elves and fairies in a ring,
Enchanting all that you put in,"

says Hecate to the other three witches.²

Pope alludes to the ceremony of circumambulation in the Orient in the following lines :

"As Eastern priests in giddy circles run
And turn their heads to imitate the sun."³

Pausanias describes an "invention and contrivance" to counteract the effects of the Southwest winds upon the vines at Methuna. This wind from the Saronic Gulf when blowing upon the growing vines scorches them. While it is sweeping down upon them, two men take a cock with only white feathers and tear it in half, and each runs round the vines in opposite directions with the half of the fowl in his hand, and

¹ *Household Poems*, H. W. Longfellow, p. 177.

² *Macbeth*, act iv., scene 1.

³ *Essay on Man*, epistle ii.

when they come back to the place of starting, they bury the divided cock, when the spirit of the evil wind is appeased.¹

The Norse colonists in Ireland carried fire round the land they intended to occupy in order to expel evil spirits.² Bells were used in the sixteenth century to drive away witches. An old record describing the ceremony of consecration and baptism by which they were first prepared, for this use says, "And first, they must hang so as the Byshop may goe round about them."³ Augustus Cæsar, who had once narrowly escaped destruction from lightning, encircled the summit of the temple of Jupiter Tonans which guarded the approach to the Capitol from the Forum, with little bells.⁴ The hem of the holy robe of the ephod which encircled the shoulders and breast of Aaron when he entered the holy place must be guarded with bells of gold if he would escape death.⁵

When Iphigenia is about to be sacrificed in the harbor of Aulis to appease the hostile winds she bids them to enkindle the flames and begin the rites: "Let my father his right hand place on the altar . . . lead me . . . round the shrine, the altar round bear the lavers, which you fill from the pure translucent rill."⁶ By direction of Achilles thrice they drove their "well-

¹ *Pausanias*, book ii., chap. xxxiv.

² *Primitive Culture*, vol. ii., p. 195.

³ *History of the Warfare of Science with Theology*, vol. i., p. 346.

⁴ Suetonius, *Augustus Cæsar*, chap. xci.

⁵ *Exodus* xxviii. 34, 35.

⁶ Works of Euripides, *Iphigenia in Aulis*, Robert Potter's translation.

maned steeds" round the dead body of Patroclus.¹ Virgil describes the funeral rites of Pallas: "Thrice round the lighted piles they rode, clad in glittering arms; thrice on their horses they made the circuit of the sad funeral rites."² Before the fight between Achilles and Hector which presaged the fall of Troy, "thrice around Priam's city circled those twain with flying feet, and all the gods were gazing on them."³ On the death of Hector, Achilles dragged the body thrice around Ilium's walls.⁴ When Alexander went up to Ilium he anointed the pillar upon Achilles' tomb and ran round it naked with his friends, according to Plutarch,⁵ as the custom was.

In the oldest Arabian sacrifice, that of the holy camel, after the animal is bound to the primitive altar, or heap of stones, the leader of the band conducts the worshipers thrice round it chanting a solemn hymn, at the last words of which they fall upon the camel and drink its blood.⁶ The circling of the Ka'abah, or God's House, at Mecca, is one of the most sacred ceremonies of the Mohammedans. According to Robertson Smith it was originally connected with sacrifice, but this had begun to be disassociated with the rite even before the time of the great Prophet.⁷ The ceremony was so fixed in the minds of the Arabs that it was adopted into the new faith. The circumambulation begins and ends at the Black Stone. Seven circuits are made.

¹ *Iliad*, Translation of Lang, Leaf and Myer, xxiii.

² Works of Virgil, *Æneid*, Lonsdale and Lee's translation.
xi.

³ *Iliad*, xxii.

⁴ *Æneid*, i.

⁵ Plutarch's *Alexander the Great*.

⁶ *Religion of the Semites*, p. 320.

⁷ *Ibid.*, p. 322.

The stone is kissed or touched at each circuit, or the forehead rubbed upon it.¹ The accepted belief about the first Ka'abah, says Mr. Simpson, is that Allah created a model of it in heaven consisting of four jasper pillars and a ruby roof, which the angels circumambulated crying out "Praise be to Allah, there is no God but Allah." This also was the model of the temple which Allah ordered to be built on earth.² Another version of the legend says Adam brought the Black Stone from Paradise, where he learned from the angel Jebrail the ceremonies of the circumambulation, and that he came with the angel to Mecca, where he laid the foundations of the Ka'abah, according to instructions, and placed the Black Stone in the corner of the Ka'abah, depositing in it the covenant book of the servant with the Lord of Glory.³ At Mecca the dead before burial are carried round the Ka'abah. One traveler says the dead body is placed near Abraham's stone so that the soul may pass out of it through the door of the Ka'abah.⁴

The Abyssinian priests go three times round their altar at certain parts of the sacramental ceremony, which they say is done in imitation of David dancing round the Ark.⁵

A cure for possession when all others fail, among the Abyssinians, is to drag a white or red sheep three times round him on St. John's day at a spot where two roads cross each other, after which the sheep is slaughtered

¹ *The Koran*, George Sale, *Preliminary Discourse*, p. 93.

² *The Buddhist Praying Wheel*, pp. 127, 128.

³ *Ibid.*, p. 128, note.

⁴ *Ibid.*, p. 135.

⁵ *Ibid.*, p. 177.

in the name of the Father, and of the Son, and of the Holy Ghost.¹

The circuit of the Holy Sepulcher is made by Eastern Christians at Easter on the occasion of the ceremony of the sacred fire. Similar circumambulations are made by Greek bishops accompanied with crosses, banners and candlesticks. This ceremony is performed with the left hand inside, which Mr. Simpson conjectures originated with rites connected with death.² This author expresses the opinion that the performance of the Abyssinian priests and David's dancing are both continuations of a primitive Semitic Tawaf, which was primarily performed naked.³

At the annual festival of the patron saint at Kinne, in Upper Egypt, in 1813, an eye-witness reports that "each person as he arrived walked seven times round the small mosque which contained his tomb."⁴

In the coronation service of the King of Siam, in 1875, five days after the ceremony the king made a public procession of "the circuit of the palace and city walls in a peculiar circumambulatory march of mystic significance."⁵ "In laying the foundation stone of a Catholic church, and in blessing a cemetery, circumambulations are made. Most of the processions in a church include the idea of a circuit."⁶ A bride on her marriage among the Arabs is led three times round the bridegroom's tent before entering it, and in performing the ceremony of circumcision among them, mounted horsemen ride three times round the tent where it

¹ *The Buddhist Praying Wheel*, p. 180.

² *Ibid.*, p. 177.

³ *Ibid.*, p. 154.

⁴ *Ibid.*, p. 135.

⁵ *Ibid.*, p. 275.

⁶ *Ibid.*, p. 283.

takes place.¹ A part of the wedding ceremony among the Mexicans in the seventeenth and eighteenth centuries consisted in having the bride walk seven times round the fire preceded by the priest.² With circular dances Swanto Wit, the Solar god of the Slaves, was worshiped, and like ceremonies continued among them after the Christian St. Vitus (Swante Vit) usurped the place formerly occupied by Swanto Wit.³

In the *Book of Creation*, the *Sepher Yetzirah*, a Kabbalistic work of celebrity, the origin of all things is ascribed to letters, numbers and words, and the Hebrew alphabet arranged upon a sphere was called "the Foundations." If it rotated forward good was implied, but if the reverse, it meant evil.⁴ The *Cathach* was a book supposed to have been written by St. Columba, and is said to have been a copy of the Gospels or Psalms, which, it was believed, if sent thrice rightwise round an army going into battle, ensured victory.⁵ This imitation of the celestial movement secured the favor of Heaven, and the stars in their courses would not fight against them as against Sisera.⁶ Belief in the efficacy of movements with the sun is supposed to be symbolized by *The Buddhist Praying Wheel*, and to this belief some would trace the origin of those world-wide symbols, the swastika and the cross.⁷

In ancient Vedic literature, *Rita* was the right path, it was the path which King Varuna, one of the oldest

¹ *The Buddhist Praying Wheel*, p. 285.

² *The Wedding Day in All Ages and Countries*, E. J. Wood, p. 176. ³ *The Buddhist Praying Wheel*, pp. 292-294.

⁴ *Ibid.*, p. 152.

⁵ *Ibid.*, p. 191.

⁶ *Judges* v. xx.

⁷ *The Buddhist Praying Wheel*, pp. 104-108.

Vedic gods, made for the sun to follow from his rising to his setting. It was the path of the dawn, followed by day and by night, it was the path which the powers of night and darkness could never impede. "It was the right movement, the good work, the straight path," and Rita came to be conceived as "the eternal foundation of all that exists."¹ The opposite direction, not according to the sun, was false, evil and untrue, and meant decay, destruction and death.² Circumambulations in the direction of the sun promoted stability, but in the opposite direction, they weakened and destroyed the foundations.

Among the Celts and in the Highlands of Scotland, going round with the right hand to the center, was according to the course of the sun, and was productive of good and brought fortune, but if made in the opposite way, evil would follow.³ Deasil processions (with the sun) were made round the church at marriages. Processions with lighted torches were made round the cornfields to secure good crops. They marched around the sacred circle before offering sacrifice.⁴ Widdershins was going in the opposite direction. In this way witches approached a sacred place and advanced towards the demons which they served. In Rev. Walter C. Smith's poem, "The Confession of Annaple Gowdie," she says:

"Hech! sirs, but we had grand fun
Wi' the muckle black deil in the chair,
And the muckle Bible upside down,
A' gangin' withershins roun' and roun',
And backwards saying the prayer.

¹ *The Buddhist Praying Wheel*, p. 262.

² *Ibid.*, pp. 90, 91. ³ *Ibid.*, p. 92. ⁴ *Ibid.*, p. 189, note.

About the warlock's grave
 Withershins gangin' roun',
 And kimmer and carline had for licht
 The fat o' a bairn they buried that nicht,
 Unchristened beneath the moon." ¹

In the consecration of a Jewish synagogue the Rolls of the Law are carried with great solemnity round it. The mourners join hands and make circuits round the body at burials in Jerusalem.² Once each day for six days the armed men and the priests compassed the city of Jericho, and on the seventh day seven circuits were made round the doomed city when the foundations gave way and the walls fell flat.³ "No matter what interpretation may be put upon the narrative," says Mr. Simpson, "it shows that a very high influence was ascribed to the rite of circumambulation. If it was believed that going round a city would end in its complete destruction, we may be almost certain that many other rites of similar kind were practised of which no record has come down to us."⁴ Blowing the rams' horns is apparently a conspicuous part of the ceremony which preceded the fall of the city, but according to the new rendering in colors of the Polychrome Joshua it was in the last editing of the book that the phrases were interpolated which make the blowing of the horns so prominent, and this the editor places at a period from two to four hundred years later than the primitive parts of it were written.⁵

In the Rig Veda the sun was likened to a wheel.⁶ It

¹ *The Buddhist Praying Wheel*, p. 183.

² *Ibid.*, p. 281.

³ *Joshua*, chap. vi. ⁴ *The Buddhist Praying Wheel*, p. 147.

⁵ *The Polychrome Joshua*, chap. vi.

⁶ *The Buddhist Praying Wheel*, p. 109.

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was the leader of the celestial host and its rolling brought in its season every good thing. Wheels were inserted into the pillars of the temples in Japan.¹ Wheels were among the symbols carried in the mystic processions of the Greeks.² The Tibetan Buddhist Wheel of the Law which Buddha instructed Ananda how to construct was placed at the gate of the temple. The twelve spaces of its rim, the twelvefold circle of causation, represented the complete circle of existence.³ The story is told of the Bunneah in India who was able to dispel the rain-clouds and raise the price of corn by means of his wheel constructed of dead men's bones, which he instructed his virgin daughter to turn in a way opposite to that of the sun.⁴

Chnemu, one of the oldest of the Egyptian gods, is represented as making man out of clay on a potter's wheel.⁵ A fiery wheel as a symbol of the solar disc was swung about by the Sclaves in their religious circular dances.⁶ The felloes and spokes of the four wheels in the vision of Ezekiel were full of eyes round about and the spirit of the living creature was in them.⁷

The circumambulation of sacred shrines and persons was only another form of the circular motion having the same symbolism as the wheel.⁸ Like symbolism is manifested in the building of temples in circular form.

¹ Ibid., p. 116, quoting from Miss Gordon Cumming.

² *Symbolical Language of Ancient Art and Mythology*, p. 60.

³ *The Buddhist Praying Wheel*, pp. 116, 275.

⁴ Ibid., pp. 103, 183.

⁵ *The Mummy*, p. 275.

⁶ *The Buddhist Praying Wheel*, p. 293.

⁷ *Exodus*, chapter i., verses 18, 21.

⁸ *The Buddhist Praying Wheel*, p. 258.

Such was the temple at Rome of Vesta.¹ Such were the circles of stones in the center of which they kindled the sacred fire among the ancient Persians.² Such was the celebrated circular group of gigantic rocks on Salisbury plain known in history as Stonehenge.

¹ *Symbolical Language of Ancient Art and Mythology*, p. 27.

² *Ibid.*, p. 61.

CHAPTER XII.

STONES.

WHEN the Lord answers Job out of the whirlwind, he asks : " Where wast thou when I laid the foundation of the earth ? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest ? Or who hath stretched the line upon it ? Whereupon are the foundations thereof fastened ? Or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy ? " ¹

According to one of the medieval legends, the original stone of the foundation came into the possession of Adam while in the garden of Eden, and was afterwards taken by Noah with him into the Ark, and finally found a resting-place on Ararat. ²

In the life of Jesus, the *Toldoth Jeshu*, which was written in the thirteenth or fourteenth century, it is said that in the time of Jesus there was in the temple a stone of the foundation, and that it was the very one which Jacob had used for a pillow on the way to Haran when he saw the angels ascending and descending the ladder which reached up to heaven, and which he afterwards set up for a pillar and called it " God's house, " ³ the home of the " indwelling spirit. " ⁴ Upon this stone

¹ Job xxxviii. 4-7.

² *Encyclopedia of Masonry*, Albert G. Mackey, p. 752.

³ *Genesis* xxviii. 12-22.

⁴ *Principles of Sociology*, vol. i., p. 791.

the letters of the "tetragrammaton" were inscribed, and whoever of the Israelites should learn that name would be able to master the world.¹

Again it is told that when King David was preparing to lay the foundation of the temple he came upon a certain stone upon which the name of God was written, and that he placed it in the Holy of holies in his temple.²

Among many races certain stones have been revered as the shrines of gods through which communications were made to men, or supernatural power conveyed. The Greeks believed that ghosts dwelt in stones and stones were the shrines of their gods.³ Pausanias relates that a small stone stood near the tomb of the son of Achilles which was anointed daily with oil, and upon it at every festival raw wool was placed, and, according to tradition, this stone was the very son of Cronos.⁴ "Men and stones and beasts and gods and thunder," had interchangeable forms, says Andrew Lang.⁵ "Of course not the rudest savage believes," says Robertson Smith, "that in setting up a sacred stone he is making a new god; what he does believe is that the god comes into the stone, dwells in it or animates it, so that for practical purposes the stone is thenceforth an embodiment of the god, and may be spoken of and dealt with as if it were the god himself."⁶ The stone which

¹ *Encyclopedia of Masonry*, p. 752.

² *Ibid.*, p. 752.

³ *Principles of Sociology*, vol. i., p. 790.

⁴ *Pausanias*, x., xxiv.

⁵ *Myth, Ritual and Religion*, vol. i., p. 152.

⁶ *Religion of the Semites*, p. 189.

Joshua set under an oak by the sanctuary in Shechem heard "all the words of the Lord which he spake," and became a "witness unto them."¹ A missionary to Tanna, one of the New Hebrides, reports that the natives preserve as deities certain stones which the spirits of their dead ancestors entered into.² The Peruvians venerated certain stones which they believed had once been living men.³ Myths connecting "both men and gods with animals, plants and rocks are found all over the world."⁴ The Oneidas and Dacotahs claimed descent from stones.⁵ A stone was placed between the lips of the dying or dead chief of the Aztecs,⁶ that the stone might receive his soul.⁷ It might also protect from the evil spirits seeking entrance to the body. Precious stones also decked the mantle which covered the body to protect it from the evil spirit of the winds.⁸ Peruvian tradition said the Inca Viracocha had endowed stones with life and thus created the first men and women.⁹ Peter speaks of Jesus as a "living stone."¹⁰ "God is able of these stones to raise up children unto Abraham," said John the Baptist.¹¹

The stone under the cotton-tree of the Khond village

¹ *Joshua* xxiv. 27.

² *Principles of Sociology*, vol. i., p. 790.

³ *Ibid.*, p. 310.

⁴ *Religion of the Semites*, p. 86.

⁵ *Myth, Ritual and Religion*, vol. i., p. 150.

⁶ *Pre-Historic America*, p. 301.

⁷ *Principles of Sociology*, vol. i., p. 311.

⁸ *Pre-Historic America*, p. 300.

⁹ *Ibid.*, p. 430.

¹⁰ *I. Peter* ii. 4. Revised Version,

¹¹ *Matthew* iii. 9; *Luke* iii. 8.

was the shrine of Nadzu Pennu the village deity.¹ The stone which represented the god Buta kept in the house by the Bakadára and Betadára restrained the demon-souls of the dead.² Round stones were preserved in certain mountainous districts of Norway, to the end of the last century, Mr. Tylor says, which were washed every Thursday evening (Thor's day) and smeared with butter before the fire, and sometimes steeped with ale, that they might bring luck to the house.³

Pliny refers to a book written by Lachalios of Babylon and dedicated to Mithridates on the power of precious stones.⁴ Amulets of turquoise were worn by the Cliff-dwellers.⁵ A woman was specially sacrificed in Michoacan on the death of a chief, to take charge of the sacred emerald which he wore in his lip.⁶ An offering of precious stones was sent to the patron saint of Gilgamesh when he and Eabani had destroyed the divine bull which Ishtar in her wrath had turned upon them.⁷ The heliotrope protected the wearer by rendering him invisible.⁸ The naked spirits ran to and fro in Dante's Hell without "hope of hole or heliotrope" to conceal them from the serpents.⁹ Greater healing power was supposed to be imparted to the precious stones by the ceremony of blessing the jewels by the English Kings in Westminster Abbey on Good Friday.¹⁰

¹ *Primitive Culture*, vol. ii., p. 163.

² *Ibid.*

³ *Ibid.*, vol. ii., p. 167.

⁴ *Origin and Growth of the Healing Art.*, p. 257.

⁵ *Pre-Historic America*, p. 246.

⁶ *Ibid.*, p. 304.

⁷ *Religion of Babylonia and Assyria*, p. 486.

⁸ *Animal Symbolism in Ecclesiastical Architecture*, p. 35.

⁹ *Dante's Inferno*, Longfellow's translation, xxiv. 93.

¹⁰ *Animal Symbolism in Ecclesiastical Architecture*, p. 43.

Moore, in *Lalla Rookh*, alludes to the unnumbered rubies beneath the forty pillars of the ruins of Persepolis, and the jeweled cup of King Jamshid which the Genii had hidden beneath the foundations of the city.¹

Tacitus describes the manner in which the foundations were laid for the new temple of Jupiter when Vespasian rebuilt the capitol. The whole space devoted to the sacred structure was encompassed with chaplets and garlands. Distinguished soldiers entered the enclosure with branches of trees emblematical of good fortune. Vestal virgins sprinkled the place with water from living fountains. The ground was purified by the sacrifice of swine, sheep and a bull. The tutelar deities of the empire were invoked to prosper the undertaking. Then Helvidius Priscus, the Prætor, "laid his hand upon the wreaths that bound the foundation stone and were twined about with cords ; at the same time, the magistrates, the priests, the senators, the knights and a number of citizens, with simultaneous efforts, prompted by zeal and exultation, haled the ponderous stone along." All then threw upon the foundations ores of metals of various kinds as they had come from the mines, being enjoined by the soothsayers that any stones or jewels which had been used for other purposes would profane the building.²

Of the foundations of the temple which Solomon built it is written : " And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the

¹ *Paradise and the Peri*, Thomas Moore.

² *Tacitus' History*, book iv., chap. 53.

stone-squarers ; so they prepared timber and stone to build the house.”¹ The foundation of the house which Solomon built for the daughter of Pharaoh “was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.”²

In the vision of the seer the foundations of the city of the New Jerusalem, “were garnished with all manner of precious stones.” “The first foundation was jasper ; the second sapphire ; the third a chalcedony ; the fourth an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst ; and the twelve gates were twelve pearls and every several gate was of one pearl.”³ The special significance of these precious stones, and their relation to the Church, are amplified in a medieval German poem, “Concerning the Heavenly Jerusalem” : Jasper is the foundation of the Church and preserves against devilish wiles. Sapphire typifies those whose thoughts are on heavenly things, being the color of the heavens. Sardius signifies the blood of the martyrs. Those only can enter the Heavenly City who practise the virtues shadowed forth by these precious stones. This “fantastic and absurd” symbolism, says Professor Evans, “holds a prominent place in sacred art, and determines, to a considerable degree, the kind of stones used in ecclesiastical architecture, as well as in ornamenting sacerdotal vestments, crucifixes, rosaries, chalices, and other sacramental utensils.”⁴

¹ *I. Kings* v. 17, 18.

² *Ibid.*, vii. 10.

³ *Revelation*, xxi. 19-21.

⁴ *Animal Symbolism in Ecclesiastical Architecture*, p. 40.

In the "Schoole of Salerne" written in 1624, it is affirmed that there is great efficacy and virtue in stones, though it may not always be perceived.¹

The protective power of the agate is amplified in the Saxon *Leech Book*. Thunder does not scathe the man who hath the stone with him. "On whatsoever house it is therein a fiend may not be." "Sorcery hurteth not the man who hath the stone with him." "No bite of any kind of snake may scathe him who tasteth the stone in liquid."²

Anciently the topaz was thought to keep the soul pure and chaste. The carbuncle protected the wearer against the look of the basilisk and the evil eye and counteracted poisons, purified the air and prevented epilepsy. Lapis-lazuli worn by children made them truthful and fearless. Corals warded off evils and withstood the power of witches. Jasper staunched blood and cured dropsy. Rock-crystal possessed lactic virtue if worn in necklaces by wet-nurses.³

Specific virtues according to the months of the year are assigned to precious stones by the Arabians. January is the month for hyacinth, or redzircon; February, for amethyst; heliotrope must be worn in March, to be most effective; the sapphire and diamond, in April; the emerald, in May; agates, in June; carnelians, in July; in August, the onyx; in September, the chrysolite; in October, the opal; the topaz, in November; and the turquoise, in December.⁴

¹ *Origin and Growth of the Healing Art*, p. 394.

² *Ibid.*, p. 257.

³ *Animal Symbolism in Ecclesiastical Architecture*, p. 36.

⁴ *Ibid.*, p. 37.

It is said that on a certain island of the Samoan group, a number of fancy Fijian stones were kept in a temple and consulted in time of war, when the priest built them up in a form of wall, and watched to see which way they fell. If they fell to the westward, it was a sign the enemy there was to be driven, but if they fell in the opposite direction it was a warning of defeat.¹

When Abraham and Ishmael raised the foundations of the "holy house of Mecca," and covenanted that it should be a place of security, the sacred stone upon which Abraham stood was designated as a place for prayer.² His footstep is still traced in the stone which served him for a scaffold, rising and falling of itself as he had occasion.³

The small, oval, composite⁴ stone of the Ka'abah, once white as milk, now black with the sins of mankind, is sometimes called the right hand of God on earth.⁵ The touch of it is the foundation of the hope of many millions of human beings.

Hume says: "There was a stone to which the popular superstition of the Scots paid the highest veneration; all their Kings were seated on it when they received the rite of inauguration; an ancient tradition assured them that, wherever this stone was placed, their nation should always govern; and it was carefully preserved at Scone, as the true palladium of their mon-

¹ *Evolution of the Idea of God*, p. 111.

² *The Koran*, chap. ii.

³ *Ibid.*, chap. iii., and *Preliminary Discourse*, p. 92.

⁴ *The National Magazine*, vol. x., p. 558.

⁵ *Preliminary Discourse*, p. 91.

archy.”¹ Legend has identified this stone with the pillow which Jacob anointed at Bethel.² According to other legends, it was the ancestral god of the Irish Scots, and once stood at Tara, on the royal tumulus. They carried it with them to Argyllshire, and placed it in a cranny of the wall at Dunstaffnage Castle,³ whence it was removed by the Scotch Kings to Scone, which, from the presence of the famous stone, became the principal seat of authority in the Kingdom. Edward I. carried it to England where it has since remained in Westminster Abbey, except when it was removed to Westminster Hall when Cromwell was installed as Lord Protector, that he might be placed upon it. All the sovereigns, from Edward I. to Victoria, have been crowned above it. Dean Stanley says: “It is the one primeval monument which binds together the whole Empire . . . embedded in the heart of the English monarchy, it is an element of poetic, patriarchal, heathen times, which, like Araunah’s rocky threshing-floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the throne of England to the traditions of Tara and Iona, and connects the charm of our complex civilization with the forces of our mother earth,—the stocks and stones of savage nature.”⁴

¹ *Hume’s History of England*, vol. ii., p. 100.

² *The Threshold Covenant*, p. 269.

³ *Evolution of the Idea of God*, p. 112.

⁴ *The Threshold Covenant*, p. 269, quoting from Dean Stanley’s *Historic Memorials of Westminster Abbey*.

CHAPTER XIII.

SACRED COLORS.

“BEHOLD, I will lay thy stones with fair colors, and lay thy foundations with sapphires,” was the promise of the Prophet to the afflicted, tempest-tossed and un-comforted. “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones . . . thou shalt not fear . . . terror shall not come near thee . . . no weapon that is formed against thee shall prosper.”¹ Job coupled “the stones of darkness and the shadow of death,”² and the Seer pledged “to him that overcometh” a white stone in which was written a new name which “no man knoweth saving he that receiveth it.”³ He shall be clothed in “white raiment” and become a pillar in the Temple of God.⁴

In the Chinese legend, when the evil spirit, Kung-Kung, had been overcome in war, in his anger, he knocked down and broke with his head, one of the pillars of the sky, so that the vault of heaven fell in and the flood overwhelmed the earth. Then Niu-Noa saved himself in his boat, and he polished a stone of five colors with which he fastened the heavens and lifted them up.⁵

¹ *Isaiah* liv. 11-17.

² *Job* xxviii. 3.

³ *Revelation* ii. 17.

⁴ *Ibid.* iii. 5, 12.

⁵ *Curious Myths of the Middle Ages*, p. 127.

In the mythology of Yucatan the four gods Bacab were supposed to stand at the four corners of the earth supporting the overhanging firmament. Each represented a certain quarter of the compass and was distinguished by a specific color. At the flood all other gods and men perished, but these escaped and peopled the earth anew. Red was the color of the chief ministers of the highest power.¹ Gates opening toward the cardinal points in Chinese cities are painted of certain colors. From similar association are derived the names of the Red Sea, the Black Sea, and the Yellow Sea.²

Mr. Payne Knight says: "It seems probable that the sanctity attributed to red or purple color arose from its similitude to that of blood."³ Indian words for red and blood are in some cases almost identical. Dr. Brinton gives "onekwensa" as the Iroquois for blood, and "onekwentura" for red, and in Algonkin, "mishwi" is blood and "mishkoda" is red.⁴

The Dacotah paints his deity with red pigment before praying to it. Among the offerings of the Bodo and the Dhimails are red lead or cochineal. "We may suspect," says Mr. Spencer, "that these three coloring matters, having red as their common character, are substitutes for blood. The supposed resident ghost was at first propitiated by anointing the stone with human blood; and then, in default of this, red pigment was used; ghosts and gods being supposed by primitive men to be easily deceived by shams."⁵ In the

¹ *Myths of the New World*, pp. 98, 99. ² *Ibid.*, p. 97, note.

³ *Symbolical Language of Ancient Art and Mythology*, p. 120.

⁴ *Myths of the New World*, p. 163, note.

⁵ *Principles of Sociology*, vol. i., p. 791.

blood was the life,¹ and by it, or its substitutes, the favor and protection of the indwelling spirit was assured, or it might be conceived as vivifying the stone itself.

One of the means by which a tutelary deity known as the *suhman* is procured, among some African tribes, is by taking red earth and mixing a paste of it with blood, into which the red tail-feathers of a parrot are stuck. The *suhman* possesses supernatural powers. It protects houses from fire, guards against accidents, and brings death to its owner's enemies, or to the enemies of him to whom the use of the *suhman* has been permitted.²

Red-painted stones set at the foot of the sacred Vata-tree protect children in India, and a row of stones daubed with red paint set up in the field act as its guardian.³ The Gonds kidnapped Brahman boys for sacrificial victims for the sowing and reaping, sprinkling their blood over the plowed field or the mature crop. Blood was deemed essential to the cultivation of turmeric, for it would not have a deep red color without the shedding of blood.⁴ It was an early Canadian belief that bloodroot grew only in the woods where an Indian had once been buried.⁵ Roses sprang up from the blood of Venus when she was pricked by thorns as she ran towards the dying Adonis, and "Roses of Jericho" blossomed in the trail of Our Lady, the Mother of Grace, when, walking upon a rock, she cut her heel.⁶

¹ *Genesis* ix. 4; *Leviticus* xvii. 11.

² *Travels in West Africa*, Mary H. Kingsley, p. 511.

³ *Primitive Culture*, vol. ii., p. 164.

⁴ *The Golden Bough*, vol. i., p. 384.

⁵ *Popular Science Monthly*, vol. xlii., p. 490.

⁶ *Primitive Folk*, p. 316.

The astronomer-poet of Persia sings :

“I sometimes think that never blows so red
The Rose as where some buried Cæsar bled ;
That every Hyacinth the Garden wears
Dropt in her lap from some once lovely Head.”¹

In a note to this stanza the translator says : “I am reminded of an old English superstition, that our Anemone Pulsatilla, or purple ‘Pasque Flower’ (which grows plentifully about the Fleam Dyke, near Cambridge), grows only where Danish blood has been spilt.”²

The literature of Magic furnishes abundant testimony to the widely-spread belief of the connection of scarlet and the supernatural. A red powder was one of the two mysterious substances of which so much was made by the celebrated Count Cagliostro, the Italian charlatan, who attracted so much attention in the last century. This was the substance with which he transmuted the baser metals into gold, or was supposed to have done so.

The priestess of the temple of Apollo tasted of the blood of the lamb which was sacrificed every month and became possessed by the god.³ Among the natives of New Zealand, before the spirit of the Atua would take possession of the god, when the priest was preparing an incantation, he must first bandage the god’s chin with a fillet of red parrot feathers.⁴ In early times the faces of the Roman gods were painted red, and the

¹ *Rubaiyat of Omar Khayyam*, Edward Fitzgerald’s translation, xix.

² Note 10 to Fitzgerald’s *Omar Khayyam*.

³ *Pausanias*, book ii., chap. xxiv.

⁴ *Science and Hebrew Tradition*, T. H. Huxley, p. 332.

bodies of the consuls and dictators during the sacred ceremony of the triumph, and from this custom came the imperial purple of later times.¹ It was the color sacred to the gods and the divine kings. The two wooden statues of Dionysus at Corinth had their faces painted red.² Fetish-stones among savages, as a rule, are daubed with red paint.³ Red is sacred to Tangaloa, Lord of Light, principal deity of Polynesia, and the red light of the dawn, Tsuni Goab, is the supreme god of the Hottentots of South Africa.⁴ The royal color of the sacred Incas was red. A llama swathed in a red garment was the Peruvian sacrifice to fire. Their war paint and war wampum were red.⁵ The legs of their mummies are painted red. Bladders of red powder were placed beside the dead. Circles of red stones surrounded the huacas containing their dead.⁶ The red thread of the Inca's turban was regarded with the same significance as the signet ring of an oriental despot.⁷

In the armies against Nineveh the shields of the "mighty men" were red, and they were clothed in scarlet.⁸ Daniel was clothed in scarlet after he had interpreted the handwriting on the wall.⁹ With scarlet wool and hyssop Moses sprinkled with blood the book and the people after he had spoken the precepts of the

¹ *Symbolical Language of Ancient Art and Mythology*, p. 120.

² *Pausanias*, book ii., chap. 2.

³ *Myth, Ritual and Religion*, A. Lang, vol. i., p. 294.

⁴ *Religions of Primitive People*, D. G. Brinton, pp. 74, 75.

⁵ *Myths of the New World*, p. 163, note.

⁶ *Pre-Historic America*, p. 433.

⁷ *The Conquest of Peru*, W. H. Prescott, vol. i., p. 70.

⁸ *Nahum* ii. 3.

⁹ *Daniel* v. 29.

law to them.¹ Saul clothed the daughters of Israel in scarlet.² All the household of the good wife are clothed in scarlet, says the Proverb.³ The scarlet cord with which Joshua's spies were let down by was the signal in the window for the Israelites when they entered the city.⁴ Badgers' skins dyed red and rams' skins were offerings for the tabernacle, and red and blue and purple and scarlet were the curtains and the vail, the hangings for the door and the gate of the court, of the garments of the priests and the ephod and the girdle.⁵

Red was the color of the Egyptian sacrificial oxen. A single hair, white or black, made the beast unacceptable as an offering, and, to sacrifice one condemned, was death.⁶ Red-haired men were their human sacrifices. Their ashes scattered over the fields promoted the growth of the crops.⁷ At death, a little red-haired dog accompanied the Aztec chief, to guide him across the Chicunahuapan, or nine torrents.⁸ The water of separation for the purification of the unclean was made from the ashes of a red heifer without spot, while cedar wood and hyssop and scarlet were cast into the fire.⁹

By scattering red written slips the Chinese communicate with evil spirits. Chin Lung, a Christian convert died at Bellevue Hospital, New York, March 30, 1899. Chee Mung claimed his body and gave him burial according to the rites of his ancestors. The burial took

¹ *Hebrews* ix. 19.

² *I. Samuel* i. 24.

³ *Proverbs* xxxi. 21.

⁴ *Joshua* ii. 18, 21.

⁵ *Exodus* xxv. 5 ; xxvi. 31 ; xxviii. 4-8.

⁶ *Herodotus*, bk. ii., c. 38 ; *Plutarch's Isis and Osiris*, xxxi.

⁷ *The Golden Bough*, vol. i., p. 306.

⁸ *Pre-Historic America*, p. 300. ⁹ *Numbers* xix. 2, 6.

place at midnight when the evil spirits were notified through written papers of bright red which were scattered, that Chin Lung's conversion had been only a pretense and that he had died loyal to Confucius. In concluding the burial, joss-sticks were lighted and more red papers strewn.¹

A red woolen bag tied to doorposts and windows protected children against witches in ancient Italy,² and a red woolen bag sewed with red woolen thread brought good fortune.³ Seeds of rose and cummin and leaves of nettle and rue, if bound with red ribbon, was a charm for divination.⁴

The peony was of divine origin among the ancient Greeks, and it drove away evil spirits,⁵ and cured epilepsy.⁶ Disease, according to ancient theories, was caused by the anger of the gods, or the revenge of evil spirits, who must be driven out or conciliated. Red remedies and red cows had power over blood diseases.⁷ Red bed-hangings, and drapery, and infusions of red berries were good to dislodge the demons who caused scarlet fever and smallpox.⁸ Chips and handkerchiefs dipped in the blood of King Charles I., were efficacious in many diseases.⁹ A work of the fourteenth century, which was popular for two centuries, prescribed for smallpox that the patient be wrapped in scarlet cloth, and everything about the bed be made of red.¹⁰ Hyssop and

¹ *The New York Times*, April 1, 1899.

² *Etruscan Roman Remains*, p. 263.

³ *Ibid.*, p. 286.

⁴ *Ibid.*, p. 308.

⁵ *Origin and Growth of the Healing Art*, p. 251.

⁶ *Ibid.*, p. 256.

⁷ *Ibid.*, p. 251.

⁸ *Ibid.*, p. 258.

⁹ *Ibid.*, p. 373.

¹⁰ *Ibid.*, p. 327.

scarlet and cedar wood and a live bird dipped in the blood of a slain bird over running water was an incantation of the Hebrews for driving leprosy from the house.¹ The ancient tradition survives in modern times in the somewhat widely extended belief that scarlet flannels are more efficacious in preventing sickness.

The hand dipped in sacrificial blood and stamped on the doorposts and lintels of houses was the covenant of man with the gods, and secured protection.² The red hand is still stamped on houses in the region of ancient Babylonia. It is seen in Jerusalem. The hand is drawn on the lintel or above the arch of the door, and colored with vermilion.³ The Jewish and Arab masons paint it on houses in course of construction. It is good against the power of the evil eye. It is found on the houses of Jews, Muslims and Christians in various parts of Palestine. It is seen on the mosque of Saint Sophia where Mohammed II. dipped his hand in the blood of Christians and stamped it on the walls as the seal of his victory.⁴ The red hand was found on the doorways and the walls of ruined buildings of Yucatan, where it was fixed as a token of covenant with the guardian deity.⁵ The red hand was the primitive seal which survives at the present time in the large red seal attached to important documents of state.⁶

¹ *Leviticus* xiv. 6, 14, 49, 51, 52.

² *The Threshold Covenant*, p. 74.

³ *Ibid.*, p. 75.

⁴ *Ibid.*, pp. 75, 76.

⁵ *Ibid.*, pp. 81, 82.

⁶ *Ibid.*, p. 94.

CHAPTER XIV.

PILLARS AND SITES.

A TABLET of ancient Accadian laws contains the following, as translated by Professor Sayce: "A town (a man) has named; its foundation stone he has not laid; (yet) he (can) change it."¹ When the foundation was once laid permanence was given to the site and also to the name itself. The name might be changed before the ceremony had taken place, but after that there was a sacredness attached to the site with which even the name was identified. It had then become a personality, something endowed with life. Some ancient authors speak of the walls of the cities, except the gates, as sacred.² In speaking of the English Coronation Stone, Mr. Trumbull says: "As in ancient Babylonia, in Egypt, in Syria, in India, in China, in Arabia, in Greece, in Scandinavia, the one primitive foundation was deemed the only foundation on which to build securely with divine approval, so in the very center of the highest modern civilization the reputed foundation of the Kingdom is deemed the only secure coronation, or installation, seat of King, Queen, or Lord Protector."³

¹ *Records of the Past*, vol. iii., p. 23.

² *The Threshold Covenant*, p. 265, Appendix.

³ *Ibid.*, p. 269.

The first temple foundation, among primitive peoples, is the foundation for all subsequent temple building at that place, whether the threshold, hearthstone or corner-stone is considered the foundation. The grandest temples in ancient Babylonia were supposed to be built on the foundations of earlier temples. Confusion and imperfection followed if there was variation from the original foundation.¹ One of the names of a zikkurat to Marduk in Babylonia signified "the foundation stone of heaven and earth." Their sacred edifices were the dwellings of the gods to whom they were dedicated, and the names assigned them were expressive of the distinctive attributes of the indwelling deities. The "true house, or fixed house, established, eternal," was indicated by the name of the famous temple to Nabu in Borsippa.² Religious doctrines underwent changes, new interpretations were given to them, but the history of some of their sanctuaries are traced for thousands of years. The later builders rejoiced when they came upon the old foundation stones. They sought them out and took pains to preserve them and their dedicatory inscriptions. They clung tenaciously to the old sites, being careful not to offend the memory of their predecessors.³

Nabonnedos, the last Babylonian king before the coming of Cyrus, repaired the temples of the Sun and Venus at Sippara, and carefully replaced the foundation cylinder.⁴ Sennacherib replaced the *timin* of the temple of Ishtar at Nineveh, and with a "layer

¹ *The Threshold Covenant*, p. 153.

² *Religion of Babylonia and Assyria*, p. 639.

³ *Ibid.*, p. 643.

⁴ *Records of the Past*, vol. v., p. 80.

of large stones enclosed its place and made its deposits secure.”¹ The father of the gods would deliver him to his enemies, and take away the scepter and the throne from him who should treat them irreverently, or destroy them, but Ashur and Ishtar would receive the prayers of him who should put them in their former place and sacrifice a victim and pour a libation.²

The records of Nabonnedos describe the long search for the foundations of the ancient temple Eulmash of the goddess Ishtar. For more than three thousand years since the great Sargon, they had not been discovered. King Kurigalzu (about 1300 B. C.) had written: “The foundation of Eulmash I sought, but did not find it.” Six centuries later Esarhaddon had searched for it in vain. After him Nebuchadnezzar’s armies had failed to find it. For three years Nabonnedos followed, searching right and left in the tracks of Nebuchadnezzar without success. Prompted by the moon-god, Sin, he tried in another place, when he came upon the inscription of King Shagarakti-Buriash (1350 B. C.), which tells that he had laid a new foundation exactly upon the old one of King Zabû (about 2300 B. C.) The exact outline of the old shrine was preserved, the foundations relaid, and the temple restored so that “it did not deviate an inch to the outside or the inside.”³

The gods Bel and Shamash and Ninna are implored to tear up the foundation, and exterminate the seed, of him who removes or disturbs the diorite door-socket of

¹ *Records of the Past*, vol. i., p. 31.

² *Ibid.*, vol. i., pp. 32, 54, 56.

³ *The Threshold Covenant*, pp. 153, 154.

the temple of Ekur at Nippur, of the period of Sargon I., 3800 B. C.¹ The foundations of his kingdom should be shaken, who neglected the works of his ancestors. Want and famine, sickness and distress, should prevail throughout his land.²

The same reverence for the primal foundation of a temple is discovered in the records of ancient Egypt. The site on which it is built is generally holy ground.³ Tahutmes III., the greatest warrior-king of Egyptian history,⁴ rebuilt the temple of Koptos on deep foundations which lasted through all successive rebuildings down to Roman times. Its pillars of red granite "were probably re-used," says Professor Petrie, "in the later temples, as they remained accessible in Christian times, and were removed from the ruins to build into a Coptic church, of which little remains now but these pillars."⁵ The great temple at Deir el Bahri, of Queen Hatshepsut's construction, is so called because a Coptic convent or Deir was built in its ruins in Christian times.⁶

In India old foundations were sought for new temples. A famous temple in Upper India supposed to have been built about the commencement of the fourteenth century is upon the site of one built nine hundred years earlier, and that, in turn, was upon the site of one erected by King Asoka two centuries and a half before the Christian era.⁷

¹ *The Chicago Tribune*, June 4, 1893.

² *Records of the Past*, vol. vii., p. 20.

³ *The Threshold Covenant*, p. 155.

⁴ *Pharaohs, Fellahs and Explorers*, p. 199.

⁵ *History of Egypt*, vol. ii., p. 128.

⁶ *Ibid.*, p. 81.

⁷ *The Threshold Covenant*, p. 156.

Mohammedan conquerors built their mosques on the site of Hindu temples, and it was said that the building of a mosque implied the destruction of a temple.¹ A mosque erected by the Emperor Altamash, A. D. 1232, is thought to have been built on the foundation of a temple of the sun, built for Rajah Pasupati about A. D. 300.²

The capital of an emperor of China was removed from north of the Ho to the south of it because he had learned that the original foundation was attempted to be laid there by his ancestor, seventeen reigns before him. The removal of the capital would bring the blessings of his ancestor upon his descendants.³ The *Book of Records*, the Shû King, mentions Tai Shan, the Great Mount, as the site of the great Emperor Shun's altar of sacrifice to Heaven, 2254 B. C. On this holy mountain every sect has its temples and idols, and it is the great rendezvous for worshipers.⁴

When Pericles began his building of the new Propylaea on the Acropolis, the plan of the architect was modified, as Dr. Dörpfeld thinks, because it involved the destruction of shrines on an earlier foundation which might not be moved.⁵

The mosques of Omar and Al-Aksa occupy the very site of the temple of Solomon on Mount Moriah,⁶ where the Ark of the Covenant is supposed to have rested after its return from Philistia,⁷ and where David erected an altar to the Lord after the staying of the pestilence

¹ *The Threshold Covenant*, p. 157.

² *Ibid.*, p. 157.

³ *Ibid.*, p. 158.

⁴ *Ibid.*, p. 158.

⁵ *Ibid.*, p. 159.

⁶ *Correspondent Chicago Record*, July, 4. 1899.

⁷ *II. Samuel* vi. 1-19.

from Israel,¹ and where Abraham offered a sacrifice to God on an altar which he had built for the sacrifice of his son.²

"I will make Samaria," says the Prophet Micah, "as a heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."³ Uncovering the foundations was the crowning disgrace threatened as a penalty for their idolatry. Habakkuk exclaims: "Thou didst march through the land in indignation, thou didst thrash the heathen in anger. . . . Thou woundedst the head of the house of the wicked, by discovering the foundation unto the neck."⁴

"The Mecca of Japanese Shinto is at Isé, where the temples have had from time immemorial only one foundation. The buildings are renewed every twenty years on the same spot. For many centuries it has been the custom to rebuild Buddhist temples on the same foundation when destroyed by fire, or when captured from Shintoist to Buddhist ownership."⁵

The sacredness of the threshold among some oriental people was so great that the touch of the foot upon them was a grievous offense. It was the altar at which sacred covenants were made as Jacob and Laban covenanted at Galeed and Mizpah.⁶ Marco Polo records that when the Kublai-Khan held a festival in his court, at all the doors there stood two gigantic fellows with cudgels, to see that none touched the thresholds, which,

¹ *II. Samuel* xxiv. 15-25.

² *Genesis* xxii. 1-13.

³ *Micah* i. 6.

⁴ *Habakkuk* iii. 12, 13.

⁵ *The Threshold Covenant*, p. 323, letter to the author by Rev. Dr. William Elliot Griffis.

⁶ *Genesis* xxxi. 44-49.

if any one touched, his garments were taken away from him, and could only be redeemed by his receiving so many blows as it should be determined he merited.¹

When it became necessary to remove an ancient shrine from its primitive foundation, a portion of the foundation itself, or the pillars of the structure, it was deemed highly important, should be carried to the new site. Thorolf of Norway had charge of the temple of Thor in Mostur. When he removed to Iceland in A. D. 833, he took with him the temple posts and furniture and the earth on which the altar had stood. When he landed in Iceland he built a new temple of Thor and placed the altar on the foundation which he had brought from the shrine at his former home. A thousand years later the foundation site of this second temple was still pointed out.² In the same century Ingolf fled from the tyranny of Harald of Norway to Iceland, and carried with him the two wooden columns of his temple, which were carved with runic inscriptions and ornamented with images of Odinic divinities. On approaching the coast of Iceland, these sacred pillars were thrown into the sea, with the intent of taking up their residence where they drifted ashore, according to ancient tradition, but they drifted out of sight, leaving them to select a location without the guide of the sacred pillars. Three years later the ancient columns were discovered in a remarkably sterile place, but nevertheless, the settlement was moved there, although the earlier location was more fertile and attractive.³

¹ *Voyages of Marco Polo*, chapter xvi.

² *The Threshold Covenant*, p. 160.

³ *Mallet's Northern Antiquities*, p. 286.

One of the tales that Marco Polo tells of the city of Sarmacand is, that Zagatai, the brother of the Great Khan, who once governed that country, became a Christian, and built a church in honor of John the Baptist, with such cunning that the whole roof thereof was supported by one pillar in the midst, under which was set a square stone, which, by favor of their Lord, was taken from a building of the Saracens. The son and successor of Zagatai, being an apostate from the religion of his father, the Saracens obtained from him a decree that the Christians should restore the stone which was the foundation and support of their church. All ransom for it was refused by the Saracens. "Whereupon the pillar was lifted up, that the Saracens might take away their stone." ¹

When the temple of Jupiter was rebuilt at Rome under Vespasian, the soothsayers advised that the ruins of the former shrine must be removed to the marshes and the temple raised on the old foundation, as the gods would not permit a change of the ancient form. ²

In Montaigne's visit to Pisa, he went to see the cathedral on the site of which formerly stood a palace of the Emperor Hadrian. "This church," says he, "is adorned with a variety of spoils of Greece and Egypt, and is itself almost entirely constructed out of the ruins of the ancient edifice which preceded it. Every here and there you see inscriptions, some upside down, others half-broken off and defaced; and there are a few in unknown characters, said to be the ancient Etruscan." ³

¹ *Voyages of Marco Polo*, chap. xi.

² *Tacitus' History*, book iv. chap. 53.

³ *The Works of Montaigne*, William Hazlitt's translation, p. 639.

Many mounds in England now crowned by churches are conjectured to have been old Celtic temples.¹ Saint Wentceslas, Prince of Bohemia, erected, in the tenth century, at Prague, a church to Swante Vit, the Christian St. Vitus, on the site of a temple which he had destroyed, of the solar-god, Swanto Wit, and when Ancona fell into the hands of the Christian host under Waldemar I., on St. Vitus' Day, he at once destroyed the temple of the solar god and erected on its ruins a church to Swante Vit.²

In speaking of Southern Italy, Pastor Trede of the Evangelical Church at Naples, says: "Nearly all the oldest church structures originated in one of the following ways: either they made use of all sorts of temple materials, and especially pillars, or they were built upon the same foundation which once bore a temple, or the temples were transformed into Christian churches. That is, pagan materials served to make the new Christian structure."³ Pillars from what was once the temple of Apollo form part of the church of St. Restituta in Naples, and pillars from the temple of Poseidon are seen in the pilasters of the cathedral in the same place. The Lombards used in their churches in Salerno, Capua, and Benevento, antique columns, the supply of which was not exhausted for five hundred years. Robert Guiscard brought the ancient columns for his cathedral at Salerno from Pæstum, and in the atrium are still to be seen the stolen columns of the proud Norman. From Pæstum came columns for the cathedral

¹ *The Science of Fairy Tales*, p. 231, note.

² *The Buddhist Praying Wheel*, pp. 293, 294.

³ *The Open Court*, vol. xiii., p. 325.

of Amalfi. Granite columns from the ruins of Locri adorn the cathedral of Gerace.¹

The oldest church built within the walls of Naples, in the sixth century, stood upon the ruins of a temple of Artemis, and was dedicated to the Madonna. "The latter took the place," says Pastor Trede, "of the former and assumed all of her former functions. In the ancient campanile of this church, built of brick, one may still see all manner of fragments of that temple. To this day in that church women ask of the Madonna precisely what was once asked of Artemis in the same place." Where once a temple of Venus Eupleua, the divinity that protected harbors and navigation, stood on the slope of Posilipo, near Naples, stands a church of the Madonna, and "to the present hour in the eyes of fishermen the Madonna performs the same offices as did once Dame Venus, and gifts are brought to her altar as of old."² Where the temple of Antinous, the favorite of the Emperor Hadrian, once stood, in Naples, was built, in early Christian times, the church of St. John the Baptist. The church of St. Cesareo in Terracina stands upon the site of a temple of Augustus. In Messina, one of St. Gregory is upon the site of a temple of Jupiter. The temple of St. Gerlando in Girgenti succeeded that of Zeus. The cathedral of Saint Proculus in Pozzuoli stands on the foundation of a temple of Augustus.³

Near Croton on the Gulf of Tarentum stood the temple of Hera Lucina, a religious center for all the Hellenic colonies of the coast. Forty-eight marble columns enclosed this sanctuary, "which stood in the

¹ *The Open Court*, vol. xiii., p. 326. ² *Ibid.*, p. 328. ³ *Ibid.*

midst of a murmuring fir grove and guarded immense treasures." When this temple came into the possession of the Romans its name was changed to Juno Lucina. In the fifth century it fell into the hands of Christians and was changed into a church and "the divinity whose image was displayed there was now called Mary, but in her function and influence she was all that Juno had been," and processions went thither, vows were performed, and women appealed in the important concerns of life, as before, to Mary-Juno-Hera.¹ The temple of Monte St. Giugliano, on Mount Eryx, in Sicily, occupies the same height where once was the temple sanctuary of Aphrodite, famous among the Greeks and Romans.²

¹ *The Open Court*, vol. xiii., p. 329.

² *Ibid.*, p. 330.

CHAPTER XV.

COMPLETION AND CHRISTENING.

IF the primitive significance of the sacrificial rites in laying the foundations of a building was to provide the new structure with a life, or soul, or guardian deity, how shall the kindred ceremonies connected with its completion be accounted for? Was the life provided for the foundation insufficient for the guardianship of the finished work? Again, if in the early animistic belief, stakes, stones and all things were already possessed of a living principle, why should the life of man or beast be taken to supply them with one? While a satisfactory solution of all the problems suggested to the mind in the study of savage and semi-savage customs may not be reached, it may be remembered that the idea of propitiation is always more or less connected with these sacrifices, and that increased confidence in the efficacy of them accompanies their frequent repetition. Mr. Allen remarks: "Frequent reiteration of sacrifices seems necessary, also, in order to keep up the sanctity of images and sacred rites, to put, as it were, a new soul into them."¹ Sometimes the victim would be regarded as a sacrifice to the deity in whose honor the temple was erected, or as the means of securing additional favors from him. In his great strait, when

¹ *Evolution of the Idea of God*, p. 268.

surrounded by the "Hittite herdsman-horde," Rameses, according to the Poem of Pen-ta-ur, cries out to Father Ammon,

"is it nought

That to thee I dedicated noble monuments, and filled
Thy temples with the prisoners of war?

That for thee a thousand years shall stand the shrines
I dared to build?

.
That to thee ten thousand oxen for sacrifice I fell?"¹

In some cases, as Mr. Speth observes, the offerings might be for the purpose of driving away "the hurtful demons of the locality."² When the demons and the gods were once in a mighty conflict, according to a Brahman legend, and the demons had turned the earth into an iron citadel, the air into a silver fortress, and the sky into a fort of gold, the gods resolved to build other worlds, and palaces for sacrifices, when the first offering drove the demons out of the earth, the second sacrifice routed them from the air, and the third from the sky.³

Elaborate ceremonies in dedicating public edifices have been common to most pagan as well as Christian nations. The impressive rites of modern times surely had their origin in the barbarous sacrifices of early races. Many legends indicate that the architect himself, as in foundation rites, has been the victim. Sometimes it has been one of the builder's family whose blood has sanctified the completed structure. There

¹ *Notes for the Nile*, H. D. Rawnsley, p. 273.

² *Builders' Rites*, p. 3.

³ *Hindu Literature*, Elizabeth A. Reed, p. 79.

is an old tradition that to build or repair a house will be fatal to some member of the family, usually the one who advised or urged it most strenuously, and this may be but a lingering memory of the sacrifice at completion. In a district of Normandy, a newly-built house must be purified by the slaughter of a cock, the blood of which must be shed upon the threshold, or the tenant was sure to die within the year. This is also said to be an Arabic custom, adopted by the Turks.¹ It is told of the Cathedral of St. Basil, in the great square outside the walls of Moscow, that the architect, on completion of his work, was put to death by command of the authorities. True, the reason assigned is that no other city might make use of talents to construct similar edifices, but the same story is current of other churches in Russia and elsewhere, and "who knows," asks Mr. Speth, "but that the architect may really in some cases have been the chosen victim, as eminently best qualified to undertake the rôle of guardian spirit to his own creation?"²

Great aversion is felt in some places to be the first to enter a new house, or go over a newly-built bridge. It is thought to be unlucky, and sometimes to occasion death. A story illustrating this is told by a clerical writer in *Cornhill* which happened in his own parish in Yorkshire. A week before a newly-built church was to be consecrated, a blacksmith's wife who had borne her husband seven girls, presented him with his first boy. The father could not be persuaded to have the lad christened in the new font of the new church.

¹ *Builders' Rites*, p. 34.

² *Ibid.*

In reply to the parson's entreaty to wait till the new building was consecrated, shuffling with his feet and hitching his shoulders, he says : " Please, sir, folks say that t' fust child as is baptized i' a new church is bound to dee (die). The old un (the devil) claims it. Naw, sir, I've seven little lasses, and but one lad. If this were a lass again, twouldn't 'a' mattered ; but as it's a lad—well, sir, I won't risk it."¹

That the first one buried in a new cemetery becomes the property of the Evil One, is an old belief that probably originated in the early times when the first one buried was the victim of the completion sacrifice. It was an ancient Teutonic custom to bury a living horse in a churchyard before a human corpse was placed in it, and the memory of it survives in the saying that the apparition of a horse in the graveyard betokens death.² As the old Teuton sometimes killed horses and buried them under the corner-stone of his building to bring good luck, so when the building was completed, for the same purpose, he placed the horse's head above the stable door, or on the weather-vane of his barn.³

The old heathen gods were reputed to be great builders, and their reputation still lingers in the mythical stories of marvelous works wrought by leagues with the infernal powers. Buildings are erected magically but the devil is sure to claim his reward, usually the one first making use of the structure. He builds a church for the soul of the first one to enter it, or a

¹ *On Kirk-Grims*, Cornhill Magazine, February, 1887.

² *Ibid.* ; *Grimm*, 844, 1142.

³ *Magik of the Horseshoe*, pp. 83, 85.

bridge for the first living thing that passes over it. The satanic architect is sometimes cheated out of his pay, for the first one sent into the church, or over the bridge, may be a wolf, or the premature crowing of the cock may frighten the builder away before the finishing touches are added and his reward is forfeit. The places of the old gods and giants have been usurped in these myths by the devil and his evil spirits ; for, these are always but the antecedent or contemporary rival gods of other religious systems, who always retain somewhat of their former characteristics. These tales all point to primitive sacrificial rites on completion of the work. Every "Devil's Bridge" has some story connected with it of a sacrifice, and an animal is frequently substituted for the human victim. At the bridge at Pont-la-Ville the devil demanded eighteen lives, according to popular tradition, but only received "six mice, six rats and six cats," which were first driven across it in place of human beings. He is said to have bridged the Danube at Ratisbon for the first three who crossed it, and only received a dog, a cock and a hen, which he quickly destroyed in his rage.¹

On taking possession of a new house the chiefs of the Kayans in Borneo sacrificed human beings. In 1847 a Malay slave girl was purchased for a sacrifice on an occasion of this kind, and her blood was sprinkled upon the pillars and under the house, and her body was thrown into the river.² With the blood of more than twelve thousand captives Montezuma consecrated a new sacrificial stone on the summit of a Mexican tem-

¹ *Demonology and Devil Lore*, vol. i., p. 205.

² *Primitive Culture*, vol. ii., p. 382.

ple.¹ Spanish historians charge that 72,344 victims were sacrificed at the dedication by Ahuitzotl of the great temple to the national war-god of the Mexicans in 1487, and that while successive relays of the priests became weary with striking, the people did not tire of the frightful butchery. It is probable the number is greatly exaggerated by the mendacious historian, but of the character of the rite there is abundant testimony. When Juan de Grijalva was disembarking on the coast, where Vera Cruz now stands, in 1518, numerous prisoners were being sacrificed in honor of the dedication of the temple of Coatlan.²

The ceremonies in laying the foundations of a house by the aborigines of New Mexico has already been spoken of, and their use of feathers in connection with the corner-stone. Another sacred rite takes place when the house is completed. The builder prepares four feathers and ties them to a short piece of willow, the end of which is inserted over one of the central roof beams. The feathers are renewed every year at the feast of Soyalyina, which is celebrated in December, when the sun begins to return northward. A part of the dedication ceremony consists in "feeding the house," making an offering to the chief divinity, Mas-sauwu, by placing fragments of food among the rafters, and, at the same time, beseeching him not to hasten the departure of any one of the family to the under world.³ A somewhat similar use of feathers prevails among the Mokis. From the center of the ceiling of the house hangs a feather tied to a cotton string. This

¹ *Pre-Historic America*, p. 297.

² *Ibid.*, p. 298.

³ *The American Antiquarian*, vol. xviii., p. 19.

is the soul of the house and the sign of its dedication ; no house is without one.¹

In China certain rites are performed by the Taoist priests, upon the completion of a new pigsty, before the animals are admitted to the new quarters. An altar is erected to the genii of pigsties and the walls are decorated with strips of red paper bearing Chinese characters, signifying, "Let the enemies of horses, cows, sheep, fowls, dogs, and pigs be appeased."²

It is said to be an old custom which came into use in the Middle Ages for artisans, on completion of a building, to place upon it a branch of a tree. Its origin is sometimes explained as dating from the time when a bush was a common sign for a tavern, and when it was raised upon the finished work the employer must pay for the drinks.³ It more probably had an earlier meaning. The ancient Romans had a custom of adorning the sheepfold with leaves and green branches and covering the door with garlands at the feast celebrated at the end of April for the preservation of the flocks. A branch of the mountain-ash in the hands of a christened man brought woe to the witch who came in contact with it. Branches of this tree were hung over stables to protect from witches and fairies.⁴ The blessings of the tree-spirit would fall upon the new house if consecrated with its boughs.⁵

The present custom of christening ships is a relic of

¹ *The Moki Snake Dance*, Walter Hough, p. 38.

² *Magic of the Horseshoe*, p. 297.

³ *The New York Times*, October 13, 1899.

⁴ *Magic of the Horseshoe*, p. 296.

⁵ *The Golden Bough*, vol. i., p. 74.

the ancient libation when they were launched. Breaking the bottle of wine over the bow is a pale survival of a once bloody rite. Few who witness the pretty ceremonies of modern times realize the former significance of similar events. There is but little doubt that upon such occasions among primitive people human sacrifice was a nearly universal custom. "The neck of the victim was broken across the prow and his blood besprinkled the sides, while his soul entered the new home provided for it to insure its safety amid storm and tempest."¹ Of the original conception of the rite nothing remains. Captain Cook found the South Sea Islanders christening their war canoes with blood.² When the Norwegian Vikings launched a ship they bound human victims to the round logs over which the vessel was run down into the sea, so that the ship was sprinkled with the blood of them.³ The march of civilization substituted domestic animals for human victims, and these in turn gave way to images of animals and substitutes for blood. A description of the launching of a caique on the waters of the Bosphorus is quoted from the London *Daily Telegraph* of September 25, 1893, when, according to the customs of the country, a sheep was sacrificed in honor of the occasion.⁴ Mr. William Simpson gives an account taken from a "Narrative of a Ten Years' Residence at Tripoli," of the launching of one of the Bey of Tripoli's cruisers in 1784: "Just at the moment of its quitting the stocks, a black slave of the Bey's was led forward and fastened to the prow of

¹ *Builders' Rites*, p. 22.

² *Evolution of the Idea of God*, p. 263.

³ *Ibid.*, p. 263.

⁴ *Builders' Rites*, p. 48.

the vessel to influence a happy reception in the ocean. Some embarrassment happened at the time of its going off, and Mustaphar (the minister) not having seen the black attached, said it was no wonder the vessel did not go easily off the stocks, for they had neglected to bind a black on board and send off with it. A beautiful lamb fitted for the purpose, washed white as snow and decorated with flowers and ribbons, stood on the deck, which, at the instant the vessel plunged into the water, received the fatal knife, being devoutly offered as a sacrifice to Mahomet for the future prosperity of the cruiser.”¹ The Phœnicians carried images of gods in the prow of their ships to whom the sacrifices were made, and figure-heads similar to idols were carved on Polynesian war canoes.²

Another ancient custom, on the completion of a ship, was to deck it with garlands and flowers, when it was launched into the sea with loud acclamations and expressions of joy. It was purified by a priest with a lighted torch, an egg, and brimstone, and was consecrated to the god whose image it carried. In Modern Greece when a ship is launched, the bow is decorated with flowers, and the captain takes a jar of wine, which he raises to his lips, and pours upon the deck.³ The Japanese hang a pasteboard cage full of birds over the prow of the ship, and when the vessel is afloat, the cage opens, the birds fly away, and the christened ship begins her career as a thing of life.⁴ A niece

¹ *Builders' Rites*, p. 48.

² *The Evolution of the Idea of God*, pp. 263, 264.

³ *Credulities Past and Present*, p. 65.

⁴ *The Christian Register*, Boston, Mass., August, 1898.

of the builder christened the Nathaniel Palmer with pinks when it was launched at Bath, Maine, in 1898.¹

The ancient Romans sacrificed to Neptune when about to embark on a voyage, and let fly a dove as an omen of safe return.² Odysseus sacrificed "thighs of bulls" to Posseidon for favorable winds.³ Æneas sacrificed a white lamb to the favorable winds, a black lamb to the hostile winds, and a bull to Neptune when he sailed for Crete.⁴ Assyrians sacrificed to the fish-god Hea when about to go upon the ocean.⁵ Iphigenia was offered at Aulus to appease the angry waves,⁶ and Jonah was thrown overboard to appease the wrath of Heaven.⁷ The Indian deposited tobacco on the rocks that the spirit of the swift waters might not upset his canoe, and in the storm he threw overboard his dog to calm the troubled sea.⁸ Every part of the vessel which carries produce to and from Siberia is blessed by the priest before it leaves the port. Priests of Yarmcuth formerly blessed the fishing vessels annually. When Henry III. was at war with France he visited the shrines of many saints to secure their influence against storms before embarking in his fleet. Five pounds the Bishop of Bangor was paid for his blessing upon the King's ship at Southampton.⁹

¹ *The New York Times*, December 29, 1898.

² *Credulities Past and Present*, p. 65.

³ *The Odyssey*, iii., 176.

⁴ *The Æneid*, iii., 181.

⁵ *Life in Ancient Egypt and Assyria*, Maspero, p. 342.

⁶ *Iphigenia in Aulis*, Euripides.

⁷ *Jonah* i. 15.

⁸ *Myths of the New World*, p. 336.

⁹ *Credulities Past and Present*, pp. 65, 66.

Blood propitiates the gods at the beginning of great undertakings. Captives were sacrificed before the battle of Salamis.¹ Obedient to the command of the oracle, the daughters of Antipœnus killed themselves that the Orchomenians might fall before Hercules and the Thebans.² Sheep were sacrificed at the commencement of the building of the railroad between Jaffa and Jerusalem, and at the foundation of the Turkish building at the Columbian Exposition in Chicago.³

Blood symbolizes welcome and hospitality. When the bride enters the house of the bridegroom a sheep is killed by the Mohammedan Copts and the bride steps over the blood which flows on the threshold.⁴ In 1882, when the new Khedive of Egypt approached the entrance of his palace, blood of buffaloes sacrificed was made to splash across the pathway so that the horses' hoofs and wheels of the carriage passed through it.⁵ General Grant was welcomed at Assiout on the Upper Nile by the sacrifice of a bullock at the steamer landing, and he passed over the blood of a sacrificed sheep at the entrance of the house of the vice-consul. A sheep must be killed and its blood flow on the deck or side of the dahabiyeh on the Nile to secure it good fortune.⁶ The new king is welcomed by the slaying of two men in Central Africa. The death of a fowl welcomes strangers in Liberia.⁷

¹ *Evolution of the Idea of God*, p. 267.

² *Pausanias*, ix., xvii.

³ *The Threshold Covenant*, p. 57.

⁴ *The Wedding Day in All Countries*, E. J. Wood, vol. i., p. 77.

⁵ *The Threshold Covenant*, p. 7.

⁶ *The Threshold Covenant*, p. 9.

⁷ *Ibid.*, p. 9.

To return to the consecration of ships. We find in an old Accadian tablet these lines of a hymn in praise of a sacred ship :

“O ship, before thee may plenty go !
 O ship, behind thee may pleasure go !
 In thine heart may heart-gladness make thee gay !”

In another column of the tablet is a set of directions for the investiture and consecration of a new image of the god apparently designed for the protection of the ship. Ceremonies are prescribed for the workmen and artists. A great tablet in the garden shall be set up. “At sunrise on the bank of the river, a grassy place, pure water draw ; three knots for Ea, Shamash, and Merodach, thou shalt tie ; dates, wheaten meal for sprinkling, honey, butter thou shalt place ; make splendid, rich thine offering. Three libations to Bel, Shamash and Merodach pour.” One libation to the new image of the god pour. Pour spirits and set in abundance. Into the great basin put cedar, cypress, tamarisk, herbs and a palm sapling with honey, butter, oil. Lift up the lustral water set for the gods, and while lifting it up and down, and dipping the hands therein, repeat :

“To-day the god is made, the bright azkar is finished,
 The god shines forth in all the lands,
 With splendor exalted, with lordship adorned in apparel
 perfect ;
 With majesty he is begirt, his form shoots forth terror ;
 The great sword flashes, the azkar brightly shines forth ;
 In heaven he is made, on earth he is made.”

The god Gushkin-banda has made the image, for

he created the architect. The mouth of the image mystically opened partakes of the honey and butter prepared for him. Through the instrumentality of the workmen who fashioned it, the divine being represented by the statue is brought into connection with it by the agency of the great god who created it.¹

In the earliest historical times, among the Babylonians, there was a custom of erecting statues of their kings, which, after being dedicated with elaborate ceremonies, were placed in the temples as offerings to the gods. Some idea of the importance of the rite is gained from an inscription of Gudea, one of the early kings. It was upon the occasion of the christening of a colossal diorite statue of the king himself. For seven days all manual labor was interrupted in Lagash. Masters and slaves shared in the festivities. The temple of Nin-girsu, the great warrior of Bel, the god who "changed darkness into light," was sanctified by purification rites, and the statue was formally presented to him amidst sacrifices and offerings of rich gifts.²

So an image of gold whose height was threescore cubits and breadth thereof six cubits,³ of King Nebuchadnezzar, was set up in the plain of Dura, in the province of Babylon, long after the days of Gudea, and the "princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces" were gathered together to the dedication of the king's statue, and as they

¹ *Glimpses of Babylonian Religion*. By C. J. Ball, in Proceedings Society of Biblical Archeology, xiv., part 4.

² *Religion of Babylonia and Assyria*, p. 669.

³ *Daniel* iii. 1.

stood before it, at the sound of all manner of musical instruments, all fell down and worshiped save the rebellious Shadrach, Meshach and Abednego.¹

We read that at the dedication of the wall of Jerusalem the Levites were sought out of all their places and brought to the city "to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries and harps" and the priests and Levites purified themselves and "purified the people and the gates and the wall," and they offered great sacrifices and rejoiced "so that the joy of Jerusalem was heard even afar off."²

When Solomon had finished the work on the temple and moved into it all the things which his father had dedicated, he assembled the elders of Israel, and the priests took up the ark of Jahveh, who, "as men's opinion was," was to have his "habitation in this newly built and consecrated place,"³ and the king and congregation of Israel went before "sacrificing sheep and oxen that could not be told nor numbered for multitude."⁴ Persons from a great distance perceived the divine presence from the mingled odors of the incense and the blood of the victims.⁵ When the priests had placed the ark between the two cherubim, in the midst of the cloud which darkened the place, "the visible image and glorious appearance" of the Deity who had "gladly pitched his tabernacle therein" was manifested to all.⁶ Fourteen days the festivities continued, "and

¹ *Daniel* iii. 1-12.

² *Nehemiah* xii. 27, 43.

³ *Antiquity of the Jews*, Josephus, chap. iv.

⁴ *I. Kings* viii. 63.

⁵ *Antiquity of the Jews*, chap. iv.

⁶ *Ibid.*

Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.”¹ The king was solemnly assured in a dream of the acceptance of the temple as a dwelling place by him who “would always abide in it,”² whose guardianship was over all in the dominions of Solomon who turned towards it in prayer and supplication wherever they were, and would shield them from their enemies, and “whatsoever plague, whatsoever sickness”, or “if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar.”³

With joyous festivities the children of the captivity consecrated the temple completed at last, which Cyrus had been appointed to build, and the record of sacrifices chronicled by the ancient historians of the Jews includes a hundred bullocks, two hundred rams, four hundred lambs and twelve he-goats for a sin offering for all Israel.⁴

An interesting old legend connects a fisherman Edric and St. Peter with the original founding of Westminster Abbey on the Isle of Thorney. It was on a Sunday night, the eve of the day fixed by Mellitus, Bishop of London, for the consecration of the original monastery of the isle, that Edric was casting his nets from the shore into the Thames, when a bright light on the opposite side of the river attracted his attention. He crossed the river and found a venerable personage

¹ *I. Kings* viii. 63.

² *Antiquity of the Jews*, chap. iv.

³ *I. Kings* viii. 37.

⁴ *Ezra* vi. 17.

dressed in foreign attire who requested to be ferried over the river. When his request had been complied with and the stranger was landed he proceeded at once to the church. On the way the air suddenly became bright with celestial splendor as the two springs of the island were touched with the staff of the stranger. The building stood out clear without darkness or shadow and a host of angels were ascending and descending. There were sweet odors and flaming candles, and with solemn ceremonies the church was dedicated. The fisherman sat awestruck in his boat, and when the stranger returned to him and asked for food, had none to give him. "I am Peter, keeper of the keys of heaven," said he. "When Mellitus comes in the morning, tell him what you have seen, and show him the token that I, St. Peter, have consecrated my own church of St. Peter, Westminster, and have anticipated the Bishop of London. For yourself, go out into the river; you will catch a plentiful supply of fish, whereof the larger part shall be salmon, on two conditions, that you never fish again on Sundays, and that you pay a tithe of them to the Abbey of Westminster." Bishop Mellitus arose in the morning to prepare the anointing oil and utensils for the dedication. When he arrived with the king at the appointed time Edric met them at the door with a salmon in his hand which he presented to the Bishop from St. Peter. He then pointed out to them the walls within and without moistened with holy water, the marks of the twelve crosses on the church, the letters of the Greek alphabet written twice over distinctly on the sand of the sacred island, the traces of the oil and droppings of the angelic candles, and the Bishop,

convinced, returned from the church, satisfied the dedication had been properly done.¹

It is said the early annals of Westminster record a suit at law between the Rector of Rotherhithe and the Convent of Westminster, to determine who was entitled to the first haul of the fisherman according to the ruling of St. Peter. A monastic historian has attributed the growing scarcity of salmon to a divine judgment upon the fishermen for not complying with the request of St. Peter. Yet, as late as 1382, each year, a fisherman, as representative of Edric, took his place beside the prior, and brought in a salmon for St. Peter, which was carried in state through the middle of the refectory while the prior and whole fraternity rose as it passed to the high table, and the fisherman received ale and bread in return for the fish's tail.²

¹ *Credulities Past and Present*, William Jones, p. 57.

² *Ibid.*, p. 58, note.

CHAPTER XVI.

LANDMARKS AND BOUNDARIES.

IN early title deeds, a "stake and stones," figures conspicuously as the terminal point of many a boundary line, and the peculiar phraseology continues in use oftentimes in later conveyances long after the whereabouts of the original terminus is no longer discoverable; as customs once of great significance still survive when the purposes for which they were instituted primarily have been forgotten. How few realize of what vast importance in the affairs of men were the remote ancestors of "the stake and stones"! In common belief, they were charged with a mission from which their degenerate successors have long since been relieved, for they were the guardian deities of the fields. The setting of a boundary stone was in fact the making of a god, or, at least, the habitation of one. A life must be provided for it. It was consecrated with religious ceremonies and sacrificial rites. The blood of living victims must flow upon it, till, in the usual course of events, it came to be known that satisfactory substitutions could be made of images, oil and pigments. As life itself grew precious, the value of its similitudes increased.

The god Nin-girsu was not only the patron of the ancient capital of Lagash, but he also, says Professor

Jastrow, "presided over the agricultural prosperity of the district." In this rôle one of the names by which he was known was Shul-gur, the god of the corn heaps. "Each field had its protecting spirit."¹ There were demons "supposed to inhabit the fields, and to whom the ground is supposed to belong." When possession was taken of the field, the spirits inhabiting it had to be propitiated. The owner called upon the demons to range themselves upon his side. Boundary stones known as *Kudurru* were set up on which the owner of the field detailed his right to possession, whether through purchase or gift. The inscription closed with an appeal to various gods to strike with their curses any intruder upon the owner's rights. The stones were also embellished with serpents, scorpions, unicorns and other representations of animal forms, which might, perhaps, symbolize the evil spirits, the sight of which would act as an effectual warning to them against interference with the rights of the owner.²

Sacrificial rites were performed when the Babylonian conquerors set up the boundaries of newly-subjugated territories. Ashurnâsirapli (885-860 B. C.) set up a stele at the mountains of Ammanus and sacrificed to the gods.³

An inscribed stone of King Merodach Baladan (1340 B. C.) found on the western side of the Tigris by George Smith, records the grant of ninety acres of land by the King to one of his officers. On the back of the stone

¹ *Religion of Babylonia and Assyria*, p. 58.

² *Ibid.*, p. 182.

³ *The Threshold Covenant*, p. 184.

is the carved representation of the deities invoked to protect the property, and to punish any one attempting to injure the boundary stone, or remove it. All the gods "whose memorials are made known" on the tablet will make his home desolate and follow him with "unspeakable curse" who shall commit any sacrilege upon the sacred stone.¹

The monument known as the Michaux stone of Paris, so called from the name of its discoverer who found it near the Tigris and brought it to France in 1800, was set up to mark a field whose measurement it records, and its conveyance also. It is bordered with serpents and decorated with symbolical figures of gods and altars indicating its sacred character. Whoever shall deny its validity, alter or remove it, all the gods whose names are inscribed thereon are invoked to "curse him with irrevocable malediction, and scatter his race even to the last days."² The tablet of Hankas in the British Museum describes the measurement and conveyance of a field lying on the bank of the river Besim. In the usual phraseology curses are invoked from all the gods upon those who shall question the title or disturb the boundary stone.³ Some of the boundary stones of Babylonia exhibited in the British Museum are of a phallic character, and their upper parts are "unmistakable and even offensive," says Dr. Peters.⁴ Images of the king were set up for marking boundaries. Such was the stele set up by Ashurnâsirapli, marking the limit of his conquest.

¹ *Records of the Past*, vol. ix., pp. 29-36.

² *Ibid.*, pp. 92-96.

³ *Ibid.*, vol. ix., pp. 103-105. ⁴ *Nippur*, vol. ii., p. 379.

The Egyptian King Usurtesen III. erected as boundary marks of his empire his own image that his sons might not only worship it but fight upon it.¹

Heaps of stones and pillars were used as landmarks by the ancient Hebrews. When Jacob and Laban had settled their differences and effected a reconciliation a stone pillar was set up, and a heap of stones upon which they partook of a sacrificial feast, and each covenanted that he would not pass over the heap to harm the other.²

Moses and the people were commanded to set bounds about the sacred mountain of Sinai, and sanctify them, and the punishment was death to him who should go beyond the sacred boundaries.³ "Remove not the ancient landmark, which thy fathers have set up," was one of the sacred proverbs.⁴ The wicked princes of Judah "were like them that remove the bound," therefore wrath should be poured upon them like water.⁵

When they passed over Jordan into the promised land, the command given them was "to set up great stones and plaster them with plaster," and build an altar, and sacrifice. A curse was pronounced upon him who should interfere with the landmark of his neighbor.⁶

When in the vision of the Prophet the Lord riding on a swift cloud comes into Egypt and the idols are moved at his presence, a pillar is set up at the border of the land for a sign and a witness, and an altar shall be

¹ *The Threshold Covenant*, p. 179.

² *Genesis* xxxi. 45-52.

³ *Exodus* xix. 12.

⁴ *Proverbs* xxii. 28.

⁵ *Hosea* v. 10.

⁶ *Deuteronomy* xxvii. 2-17.

erected in the midst of the land for "sacrifice and oblation."¹

Hermes the son of Zeus was the god who protected thoroughfares. The Greeks erected statues of him as guide posts along the highways and at the gates. He punished those who refused to assist travelers who had lost their way. Athenian generals sacrificed to him on setting out on an expedition. Sacrificial animals were under his charge. He was also god of fertility and looked after the fruitfulness of the fields.² Sacred piles or heaps of stones represented the god, which were placed by the sides, or points of intersection of roads.³ The god was symbolized sometimes by phallic pillars,⁴ as in Cyllene.⁵ The mountain on which Hermes found the tortoise of which he made the lyre formed the boundary between two districts of Greece.⁶

Proserpine and Demeter were earth goddesses and sacrifices were made to them in seasons of sowing and reaping. The channels called Rheti, which were "like rivers in their flow," in old times, according to Pausanias, were boundaries between the Eleusinians and Athenians, and were sacred to these goddesses, and only their priests could fish in their waters.⁷ The Strymon, a boundary stream, was propitiated by the Magi, by the sacrifice of white horses, and when Xerxes approached the bridge which spanned it, by the Nine Ways of the

¹ *Isaiah* xix. 19.

² *Smith's Classical Dictionary*.

³ *Symbolical Language of Ancient Art and Mythology*, p. 149.

⁴ *Myth, Ritual and Religion*, vol. ii., p. 275.

⁵ *Pausanias*, vi., p. 26.

⁶ *Ibid.*, viii., p. 17.

Ibid., i., p. 38.

Edonians, he buried alive nine sons and daughters of the inhabitants.¹

Terminus was one of the oldest and most prized divinities of the Romans.² In his honor an annual festival was held every year on February 23, which was known as the Terminalia,³ when sacrifices were offered at the boundaries of which he was the guardian and protector. His worship is traced to Numa, the second of the kings, who is said to have ordered that every one should mark his landed property by stones consecrated to Jupiter, and that yearly sacrifices should be offered at these boundary stones. It has been conjectured that Jupiter himself was the god of boundaries, and that Terminus was a name applied to him when acting in that capacity.⁴ The legend is that Terminus refused to give way to Jupiter when the temple of the latter was built at the Capitol and so the temple enclosed a chapel of Terminus also. "A favorable inference was drawn from his obstinacy," says Gibbon, "which was interpreted by the augurs as a sure presage that the boundaries of the Roman power would never recede."⁵ Later the power which yielded not to Jupiter gave way to Hadrian and the boundaries of the Empire were contracted. As St. Augustine said: "Hadrian king of men was seen to be feared more than the King of the gods."⁶

Gibbon says Terminus was represented, according to

¹ *Herodotus*, vii., p. 114.

² Mommsen's *Rome*, vol. i., p. 220. ³ *Ibid.*, vol. i., p. 224.

⁴ Smith's *Classical Dictionary*, article *Terminus*.

⁵ *Decline and Fall of the Roman Empire*, vol. i., p. 223.

⁶ *Ibid.*, vol. i., p. 233, Milman's note.

the fashion of that age, by a large stone.¹ At the annual festival the owners of adjacent property crowned the stone pillar with garlands and on a rude altar made offerings of corn and wine and sacrificed a lamb or sucking pig. It is probable that the celebration of these rites is older than any of the historic kings. Were the sacrifices originally human? Mr. Grant Allen says: "Boundaries, I believe, were originally put under the charge of local and artificial deities, by slaughtering a human victim at each turning point of the limits, and erecting a sacred stone on the spot where he died to preserve his memory. . . . Each such victim became forthwith a boundary god, a protecting and watching spirit, and was known thenceforth as a Hermes or a Terminus."²

The custom known as "beating the bounds," the popular expression for the annual perambulation of parishes in England by which the ancient boundaries were preserved, is in some respects like the old Roman Terminalia, and is quite probably a survival of it. On Holy Thursday, or Ascension day, the clergyman of the parish, with the parochial officers and other parishioners, followed by the boys of the parish school, headed by their masters, used to go in procession to the different parish boundaries, which the boys struck with peeled willow wands carried in their hands. The boys were sometimes whipped at points on the circuit to make them remember, it was said. Bound-beating was kept up annually at Shrewsbury till the middle of the nineteenth century, at Ludlow till 1822. It is not con-

¹ *The Decline and Fall of the Roman Empire*, vol. i., p. 223.

² *Evolution of the Idea of God*, p. 270.

fined to England, but is also a Russian custom.¹ The Cossacks had a custom similar in the case of disputed boundaries. When it was finally agreed upon, all the boys of the two divisions of land were collected and driven along the line, and at each landmark, some of the boys were whipped and allowed to run home, that in later years they might be able to testify to the spot where the landmark stood.² It is suggested in a letter by Dr. William A. Lamberton of the University of Pennsylvania, to the author of *The Threshold Covenant*, that the "whipping of the boys" may be a substitute for sacrifice at the boundary posts, "perhaps even at one time human sacrifice."³ That such was the fact there is apparently little, if any, doubt. The reason given for the annual whipping, to make the boys remember the bounds, is a late invention to explain the ceremony when the memories of the original sacrifice, and the necessity for it, had been forgotten. The scourging of the boys was a substitute for human sacrifice, and it is probable the rite was not sufficiently perfected until some effusion of blood had taken place. Blood was the part of the victim which "believers of antiquity supposed the Deity to require."⁴ The whipping of the boundaries with willow wands was a later substitute for whipping the boys. Both customs had their origin in antiquity. According to Pausanias, the custom of drawing a person by lot to be sacrificed to the deities was changed to flog-

¹ *Chambers's Encyclopedia*, article *Bounds*.

² *The Threshold Covenant*, pp. 175, 176. ³ *Ibid.*, p. 327.

⁴ *Symbolical Language of Ancient Art and Mythology*, p. 102.

ging the young men at the altar and sprinkling it with their blood. He says the priestess stood by during the operation, holding the wooden statue of the goddess, which was small and light unless, on account of beauty or rank, the scourgers spared some of the young men, when it became heavy and no longer easy to hold. This was the statue of Orthian Artemis, and the story was that the statue was found in a willow bush, and the willows so tenaciously twined round it that they kept it in an upright position. Another name for the statue was "Bound-with-willow-twigs"¹ In like manner the Spartan boys were flogged at the temple of Orthia, and at Alea, on the occasion of the festival of Dionysus, the women were whipped in obedience to the command of the oracle of Delphi.²

Another thought suggested by the whipping with peeled willows is that a special significance was primarily attached to the rods. Artemis was a moon deity. Worship of the moon has been well nigh universal among nations. It has everywhere been believed to have great power in promoting fecundity and fertility. Willow, poplar and hazel were sacred to the moon, and secured her favors. With hazel and poplar rods with white streaks pilled in them Jacob controlled the offspring of Laban's flocks and herds,³ women were scourged to make them prolific,⁴ and the annual whipping with white willows at the boundaries promoted the productiveness of the fields.

¹ Pausanias, *Laconia*, xvi.

² *Ibid.*, *Arcadia*, xxiii.

³ *Genesis* xxx. 37--42.

⁴ *Symbolical Language of Ancient Art and Mythology*, p 143.

It is said a similar custom of beating the bounds was practised by the selectmen in New England formerly and up to a quite recent period, and Mr. Trumbull asks: "Is there not a survival of this old custom in the habit of striking a child on his birthday as many blows as he has passed years?"¹

Professor Hommel, of Munich, says, in South Arabic inscriptions the same word signifies "boundary-pillar" and the "statue of god."² The inscriptions of the Roman terminus invoked a curse upon him who should injure the stone, that he might die the last of his race. A spirit, *sentiero*, was believed in ancient Tuscany to inhabit the stones that determined the limits of the fields, and if any one removed them the spirit would ruin him.³ "In ancient Japan," writes Dr. Griffis, "great care was taken with boundaries and boundary marks, the latter being sometimes masses of charcoal buried in the earth, or inscribed pillars, the bases of which were charred." Sometimes they were carved to represent certain gods, which afterwards became phallic emblems.⁴

A papyrus found at Kahun contains a hymn to King Usertesen III. (about 2660 B. C.), which Professor Petrie says is the most perfect example of Egyptian poetry that we know. In it are these lines:

"Twice joyful are thy princes, thou hast formed their boundaries.

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¹ *The Threshold Covenant*, p. 116.

² *Ibid.*, p. 334, Letter to the author.

³ *Etruscan Roman Remains*, p. 63.

⁴ *The Threshold Covenant*, p. 322.

Twice joyful be thou, O Horus! widening thy boundary,
mayest thou renew an eternity of life.

Twice great are the owners of his city, for he is as the goddess Sekhet to the foes who tread on his boundary.

He has come, he has protected his frontier, he has rescued the robbed." ¹

A stone monument of the Tusayans, which, according to Oraibi tradition was erected as a landmark between two villages, is described as having the semblance of a head carved on its end with shallow holes indicating the eyes and mouth, with black lines drawn around them.² Similar stones have been found in France with eyes, mouth and breasts carved upon them to represent female divinities. According to some authorities the Roman termini were also sometimes marked with human faces.³

Mr. Gomme describes a custom which formerly took place at the village of Holne, in Devonshire, in a field called Ploy, consisting of two acres which was the property of the parish. A granite pillar six or seven feet high, standing in the midst of the field, was the place of assembling for the young men of the village, on May morning, before daybreak, whence they proceeded to the moor and selected a ram, which was captured and brought to the Ploy field and fastened to the pillar. Its throat was then cut, and it was roasted whole in the skin and wool. At midday a struggle took place for a slice of it, which was supposed to bring luck for the ensuing

¹ *History of Egypt*, vol. i., pp. 182, 183.

² *The American Antiquarian*, vol. xviii., p. 8.

³ *Ibid.*, vol. xviii., p. 8, note.

year upon the fortunate devourer.¹ Apparently the custom was a survival of former sacrificial rites offered to propitiate the divinity of the stone. In India, the low caste Kurrumbar secures the favor of the deities of the field at the first plowing by setting up a stone in the middle of the field, prostrating himself before it, and sacrificing a goat to it, of which he retains the head.²

Certain tracts of land were formerly held as holy and approach to them was forbidden. The prohibition of access, says Robertson Smith, "does not turn on the idea of property, but on the awfulness of the presence of God."³ Sometimes the sacred lands were used in common. Arabian sacred tracts called *himā* were marked off by pillars and cairns and used in common for pasturage. Chiefs as well as gods had their private tracts. Rival tribes met in peace on the sacred pastures, but when a chieftain camped with his followers no one else was allowed to pasture where the barking of the chief's dog could be heard, but beyond the range of the dog's voice the grazing was common.⁴ When the pilgrim reaches the boundary of El-Haram, the sacred tract around Mecca, he bathes, shaves his head, cuts his nails and puts on the pilgrim's dress, which he afterwards carefully preserves for his shroud.⁵

It has been described as a common feature of early English village lands, that little odds and ends of unused lands have "from time immemorial" been called "no man's land," or "any man's land," or "Jack's

¹ *Village Communities*, p. 113.

² *Ibid.*, p. 114.

³ *Religion of the Semites*, p. 136, note.

⁴ *Ibid.*, pp. 136-145.

⁵ *The Buddhist Praying Wheel*, p. 131.

land," and in Scotland similar places are known as the "gudeman's field" (the devil's)¹ or "Cloutie's croft," which consists of a small portion of land set apart by the inhabitants of Scottish villages, said to be a propitiatory gift to the devil, upon which none ventures to intrude. Being dedicated to the service of the evil one alone, it is left untilled and uncropped, and it is reckoned highly dangerous to break up and till such pieces of ground. Similar patches of ground are also found in Devonshire. Mr. Gomme thinks the explanation to this is to be found in India, where, among the aborigines of Gangpore, a surna, or fragment of the primitive forest, is left when the first clearance is made, as a "refuge for the sylvan deities whom the clearing might have disturbed."² In this connection the writer is reminded of an expression which he has often heard applied to an out-of-the-way bit of land, or an unproductive piece, designated as "the devil's half-acre." May not the origin of this be found in the fact that at one time portions of the field were sacred to the guardian deities which in the transformations of religious belief become the property of the evil spirits? Pillars and obelisks erected at the crossing of streets once made consecrated places which in later times became unhallowed, where the bodies of suicides and criminals which might not be buried in "holy ground" were deposited.³

In early English history, we are told by the his-

¹ *Primitive Culture*, vol. ii., p. 408.

² *Village Communities*, pp. 114, 115.

³ *Symbolical Language of Ancient Art and Mythology*, p. 149, note.

torian, "a belt of forest or waste or fen" parted from its fellow villages each little farmer commonwealth, "a ring of common ground which none of its settlers might take for his own, but which sometimes served as a death-ground where criminals met their doom." This was held to be the special dwelling-place of the nixie and the will-o'-the-wisp. Custom bade the stranger coming through the wood or over the waste blow his horn as he came, lest if he came through secretly he might be taken for a foe whom any man might lawfully slay.¹ Long before the degenerate nixies had taken up their abode in these borderlands, in the belief of the ancestors of these early settlers, the lands contiguous to the boundaries were sacred to the guardian deities of the fields.

Among the ancient Scandinavians it was a custom for each occupant of a homestead to have his own peculiar landmark, with which his agricultural implements and other articles were also marked. This distinguishing mark was transmitted by inheritance. Even the mark on the ears of his reindeer must be a matter of court record.² In Iceland marks "were not to be taken arbitrarily, but the owner's intention must be announced before five neighbors, and also at the spring *Thing*." The owner's mark was cut in stone over the principal door of the house in Denmark, and it was also used to designate his land and cattle, his "stall in church, and his grave when he was no more." The marks of the masters were on the beams of the servants' cottages in Holstein, and in the island of Fohr the mark

¹ Green's *Short History of the English People*, p. 3.

² *Village Communities*, p. 267.

was cut in stone over the door, and cut on a wooden ticket, was sold with the house.¹

A method of distributing the land among the commoners, at Malmesbury, under King Athelstan, by the use of a twig, and the repetition of a rhymed formula, is described by ancient chroniclers. A peculiarly formed twig was placed on each strip of land, and corresponding twigs placed in a hat from which the various members of the community drew. The twig drawn indicated the portion of land each was to have for the coming year, which was formally transferred to him by repeating :

“ This land and twig I give to thee,
As free as Athelstan gave it me,
And I hope a loving brother thou wilt be.”²

The formal conveyance of land by the transfer of turf and twig, by “livery and seisin,” was recognized in English law. Two of the inhabitants handed over to William Penn, “water and soil, turf and twig,” when, in 1682, he took possession of his American tract.³

The horse was sacred to the old Teutonic gods, and Dr. Lawrence finds recommended in an old German work, that a mare’s skull be fixed on a pole and placed in the garden, to promote the growth of plants and vegetables and drive away rats and caterpillars. So Magyar shepherds set up horses’ skulls in a barren field of upland alleged to be a meeting-place for witches who prevent the grass from growing. Gypsies place

¹ *Village Communities*, p. 268.

² *Ibid.*, p. 191.

³ *The Dutch and Quaker Colonies in America*, John Fiske, vol. ii., p. 156.

horses' skulls on the fence-palings, in regions along the Danube, to keep witches out of the enclosures.¹

In taking possession of new territory the Norse colonists consecrated it to the tutelar deities by lighting fires on the boundaries.² The harmful spirits would be propitiated or expelled. A chieftain was permitted to appropriate as much territory as he and his followers were able to enclose and dedicate by fires, lighted at sunrise, and kept burning till sunset, if the distance between the fires was not greater than would enable a man placed at one to discern the smoke of the other by day, and its flame by night. Sometimes fires were lighted at the mouths of the streams in the district of which possession was taken. Shooting a fiery arrow over a river was the equivalent of building a fire on the other side of the stream, and by this means, possession was acquired of the territory between the place where the arrow fell and the mouth of the river. Driving cattle round the borders of a district was another means of formally taking possession. Ashjörn, leader of a band of colonists, died on the passage to Iceland, when the leadership devolved upon his widow, Thorgerda, who, it is said, according to established usage, was only allowed to hold as much land in the new territory, "as she was able, on a summer's day, from sunrise to sunset, to drive a two-year old cow, or a young bull, round."³ The latter ceremony was quite probably connected with some of the beliefs of primitive people in relation to the expulsion of evil. Some

¹ *Magic of the Horseshoe*, pp. 86, 87.

² *Northern Antiquities*, p. 287; *Primitive Culture*, vol. ii., p. 195.

³ *Northern Antiquities*, p. 287.

of the tribes of India expel cholera from their midst by leading a female goat or buffalo to the boundaries, and not allowing it to return, or the people march to the boundary carrying a cock, the head of which is cut off at the boundary, and the disease is in this way transferred to another village, the inhabitants of which, in turn, expel it to the next.¹

Foreign countries were unclean in Old Testament language.² Naaman begged for two mules' burden of the soil of Canaan upon which to erect the shrine to Jahveh in Damascus.³ In Brandenburg, the buyer of a horse in a neighboring town, when he has ridden him to the boundary line of his village, dismounts and gathers a handful of his native soil, and throws it backward over the line by which he has come, to prevent his horse from being bewitched.⁴

Somewhat of the sacredness attached to making a covenant for land in ancient times still clings to the conveyances of modern times. In Hebrew, "the phrase for making a covenant," says Robertson Smith, "points to the sacrificial observances that accompanied such acts."⁵ It meant literally "to cut"; the victim was cut in twain and the parties passed between the pieces. It is explained as "a symbolical form of imprecation, as if those who swore to one another prayed that, if they proved unfaithful, they might be similarly cut to pieces."⁶

¹ *The Golden Bough*, vol. ii., pp. 189-291. ² *Joshua* xxii. 19.

³ *II. Kings* v. 17; *Religion of the Semites*, p. 92.

⁴ *Magic of the Horseshoe*, p. 78.

⁵ *Old Testament in the Jewish Church*, p. 248.

⁶ *Religion of the Semites*, p. 461.

Title-deeds of the period of Hammurabi (about 2350 B. C.) were unearthed at Nippur. The clay tablet of the conveyance was enclosed in an envelope of clay, upon which it was also written, and the whole placed in a jar and buried in the earth.¹ A similar custom is alluded to in the Hebrew records when the Prophet Jeremiah purchased land of his cousin Hanameel, at Anathoth.²

The oldest of Chinese books is the *Shû King*, a compilation of historical documents, a portion of which is devoted to characters and events in the reign of Shun, which ended 2307 B. C., from which it is learned that every fifth year he made a tour of inspection of his dominions and offered sacrifice at each of the four quarters of the country, presenting a burnt offering to Heaven, and sacrificing to the spirits that presided over the hills and the rivers, a custom observed in subsequent ages by each feudal lord who sacrificed to the hills and rivers in his state. Shun also included in his worship the observance of sacrificial rites to the spirits that presided over mounds, dykes, plains and forests.³

The *Shi King*, the old "Poetry Classic," of the Chinese, in point of antiquity, ranks next the *Shû King*. In the festal odes of the houses of Chow and Shang are frequent references indicating the sanctity with which boundaries were regarded. T'ang was the founder of the Shang dynasty, and one of the odes, the composition of which is placed in the thirteenth century B. C., says: "God charged the warlike T'ang to

¹ *Nippur*, vol. ii., pp. 198, 199.

² *Jeremiah* xxxii. 14.

³ *The Religions of China*, James Legge, pp. 25, 26.

fix their boundaries on every side," and that his "landmarks stretch to every sea."¹ Long before this the Emperor Yü, (2205-2197 B. C.), according to another ode, had led off to the lowland the waters of the great flood, and "placed a bound to each great border state."²

When the Chow dynasty was founded sacrificial honors were paid to How-tsih, lord of the millet, the progenitor of the family, who lived in the reign of Shun. He had the supervision of agriculture. According to legend his conception was miraculous. He was exposed in infancy to the forest solitudes and the dangers of cold and ice. He taught husbandry to the people, and first established the thank offering of the first fruits of the harvest. The day was fixed for bringing herbs and making offerings of the fat, and sacrificing "rams for the gods of roads."³ Duke Tan-fu was the ancestral Prince of the House when they dwelt in the "kraals and the caves,"

"And he followed the stream of the West,
Till he came to the foot of Mount K'i,"

where the plain was

"so fertile and fat,
That the herbs we count bitter grew sweet."

There the East and West he defined,

"And the bounds of demesnes, large and small,
And allotments and acres assigned."

Homes were built by his master-workmen, "a hundred

¹ *The Shi King, A Close Metrical Translation*, by William Jennings, part IV., book v., ode 3.

² *Ibid.*, ode 4.

³ *Ibid.*, part II., book i., ode 1.

walls rising at once," and the gates of the temple were set up,

"Then the land-spirits' altar uprose,—
Source of each great event to the land." ¹

It is by sacrifice to the Spirits of the Earth, and to the four quarters of the sky, by

"gifts of millet fine,
And rams as victims blemishless,—
By sacrifice at every shrine,—
Our fields such goodly wealth possess." ²

"O ghostly father of the Fields, we pray,
Take them, and give them to the flames of fire.

.
He comes, and the pure sacrifice sets forth
Of victims red and black, and gifts of grain,
To Spirits of the air—of South and North ;
And by these gifts and offerings he shall gain
To blessings great still more of greater worth." ³

¹ *The Shi King*, part III., book i., ode 3.

² *Ibid.*, part II., book vi., ode 7.

³ *Ibid.*, part II., book vi., ode 8.

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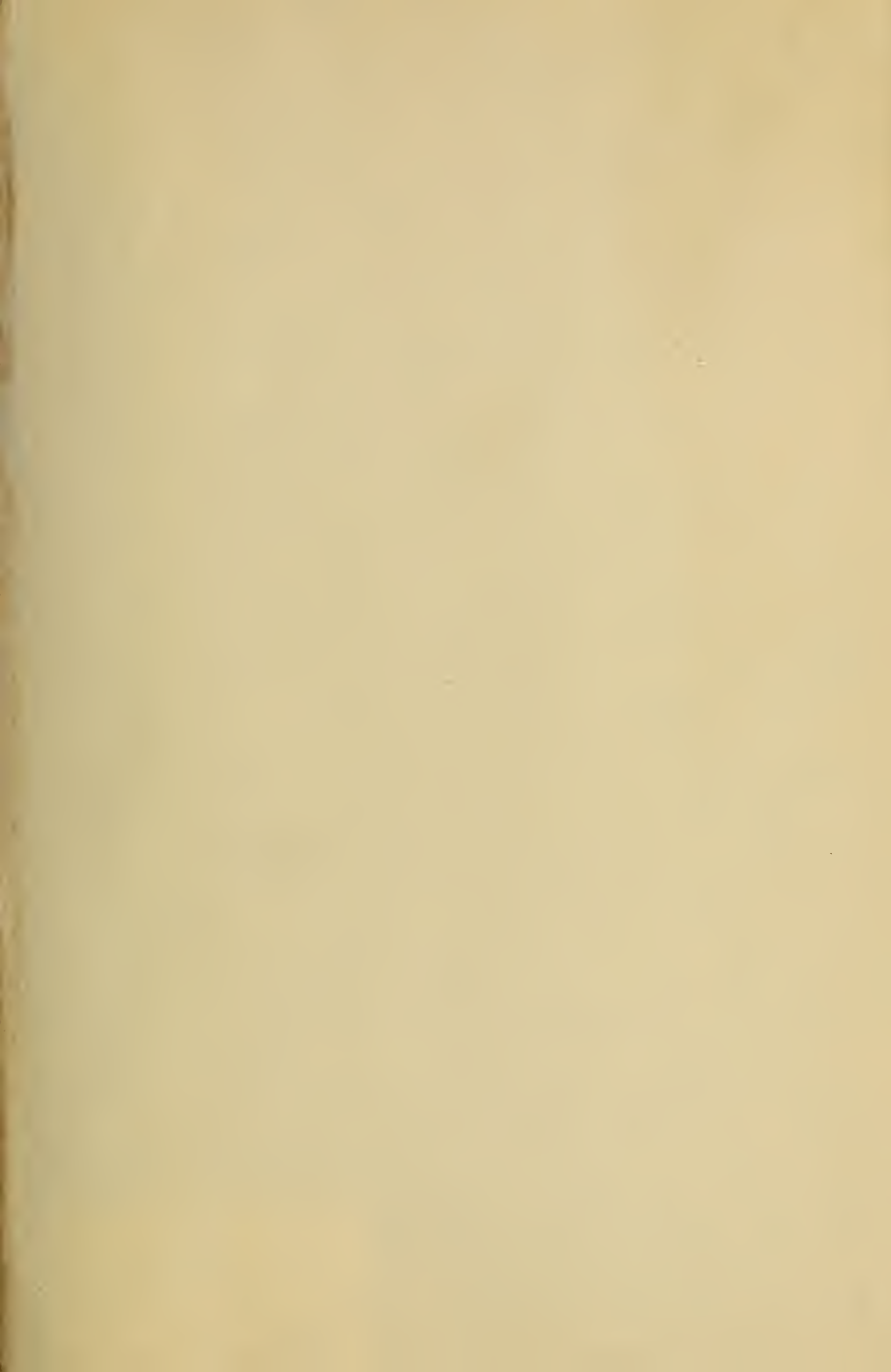
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